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THE UNIVERSAL TEXT BOOK OF RELIGION AND MORALS

Part I

EDITED BY ANNIE BESANT
PRESIDENT OF THE THEOSOPHICAL SOCIETY

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THE UNIVERSAL TEXT BOOK

OF

RELIGION AND MORALS

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FOREWORD

THIS book has been compiled at the wish of the Theosophical Convention of December, 1909, and it is issued by the General Council of the T. S. The Council has given it its general approval and sends it out to the world, but for the exact presentation of the views contained in it the President is alone responsible.

Many friends, all the world over, have helped in the collection of illustrative verses, and all are thanked for their help.

The book is sent out with the earnest hope that it may contribute to the recognition of the Brotherhood of Religions, and may be useful as offering the material out of which may be drawn lessons for religious and moral instruction in schools where the scholars are of different faiths.

ANNIE BESANT,

President of the Theosophical Society.

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INTRODUCTION

> However men approach Me, even so do I welcome them, for the path men take from every side is Mine.
>
> *Bhagavad-Gītā*, iv. 10.

In all times, throughout human history, man has been searching for God, and the various Religions of the world are God's answer to the search, made through men in whom more of Himself was manifest than is the case in ordinary people. These men are variously called Prophets, Ṛṣhis, Divine Men, Sons of God, and they may be thought of as composing one great Spiritual Brotherhood of God-inspired men, the Guardians and Teachers of Humanity. We should think

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of all of Them with reverence and admiration, whatever may be the particular religion to which we belong, for every one of Them brought the same Divine message to the world, taught the same fundamental spiritual truths, proclaimed the same changeless moral law, and lived a noble and inspiring life. They put the one Message in different ways, each choosing the way which would most help the people to whom He came, and which would develop in them the quality which the world most needed at the time of His coming. At one time it most needed a sense of Duty and Order; at another Purity; at another Righteousness; at another Beauty; at another Knowledge; at another Individuality to be followed by Self-sacrifice; at another the recognition of the Divine Sovereignty. For this reason religions are different, but all the differences go to the making of perfection, and to the enriching of the world as a whole. They are not, therefore, differences to be regretted, but specialties to be utilised, and while we love our own religion best, we should be ready to learn what any other religion has to teach us. To the people of each religion the

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Founder of that religion is the dearest and the most honored, and should be loved and reverenced above all others. But all the Founders, and all the great Teachers who followed Them, are worthy of our homage:

Through such Souls alone
God, stooping, shows sufficient of His Light,
For us i' the dark to rise by.

Let the universal answer be, as in the poem:

And I rise.

In ancient times, the various countries of the world were, from lack of the means of communication, much more separated from each other than they now are, and religions were national and local. There was little idea of proselytism, and a man was born into a religion as he was born into a country. As a man might occasionally leave his native country and become a citizen of a foreign one for personal reasons, so he might occasionally leave his hereditary religion and become a proselyte in another. But such cases were exceptional, and no religion made definite efforts to strengthen itself at the expense of its neighbors.

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Thus, looking back at the old nations, we see the Egyptians with their own religion, the Assyrians with theirs, the Hebrews with theirs; the peninsula of India belonged to Hinḍūism, with Jainism as a divergent; then the great reform of Buḍḍhism spread through it, and Buḍḍhism sent out missionaries and established itself in other countries—the first great missionary movement known to history, overstepping the limits of country and race. Christianity, like Buḍḍhism, almost left the country of its birth, and spread far and wide, uniting the western nations into Christendom. Islām, founded in Arabia, while not abandoning its native land like its two predecessors, is the third of the great missionary religions, and established itself firmly in Asia. Both Christianity and Islām have been embraced by warlike and conquering nationalities, and these have carried their religion with them and have planted it in the lands subdued by their arms. Zoroastrianism, long regnant in Persia, was driven from its home, and now survives chiefly in Pārsī colonies in India, its land of refuge.

Sects have arisen in all the religions,

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and divide their adherents from each other in various matters of teaching and administration; the Hinḍūs have their Ṣhaivas, Vaiṣhnavas, Shākṭas, and many subsidiary sects; the Zoroastrians their Shanshāis and Kadims; the Buḍḍhists their Mahāyāna and Hīnayāna, and Northern and Southern Churches; the Christians their Greek, Roman, and non-Roman Catholics, and Protestants of many denominations; the Musalmāns their Ṣhiahs and Sunnis, and many sub-divisions under these.

Yet as these sectarian divisions group themselves respectively under the banners of their different faiths, as Hinḍūs, Christians, and so on, so may all the religions of the world be seen as Branches of one Tree of Life, the Universal Religion, whose roots are struck deeply into the soil of the Divine Wisdom, and whose leaves are for the healing of the nations. They all have one treasure: the Knowledge of God, which is Eternal Life. They use many methods, but all have one object: the helping of man through purification to perfection. They have the essential truths in common; but, for the reason given above, differ in many

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details and in the relative stress laid on each.

In modern days, the ease and swiftness of communication between the countries of the world no longer permits any religion to remain isolated and unaffected by its neighbors. Thought is more and more becoming international, cosmopolitan, and each religion is enriching itself by contact with others, giving and receiving fruitful ideas. Nor is this interchange confined wholly within the circle of living religions. Antiquarian and archæological researches have brought to light pictorial, sculptural and literary relics of religions now dead, belonging to vanished nations and perished civilisations; scholarship has gathered and classified these, and has established on an impregnable basis of facts the truth of the fundamental Unity of Religions. There are fundamental doctrines, symbols, rites, precepts, which are common to all, while the lesser variants are innumerable. It thus becomes possible to separate the essential from the non-essential, the permanent from the transitory, the universal from the local, and to find *quod semper, quod ubique, quod ab omnibus.* When this is done, we have remaining a

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fundamental religious and moral teaching which may fearlessly be given to the young, on the testimony of the religious consciousness of Humanity, as the expression of the facts concerning God, Man, and the Universe, borne witness to by the Elect of Humanity—the loftiest and purest human beings who have appeared in our Race—and mentioned also in living religions under the names of Veḍānṭa, Rahasya, Gnosis, Ṭasawūf, etc., as being capable of reverification by all who reach a certain spiritual stage of evolution. No other facts are declared to be true on so weighty and united an authority as these, an authority stretching back beyond the dawn of history—for it is found established and ruling in the oldest fragments yet unearthed—and constantly re-inforced by new witnesses at the dawn of each successive civilisation, from Oannes to Muhammad. Nothing taught in history or science in our schools is endorsed by Teachers so august, and so far apart in time and space to the ordinary view; if we are justified in teaching anything to our children which they cannot verify for themselves, we are justified in teaching them these facts of religion and this moral law.

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Each religion has its own inspired literature, *i.e.*, books written by its Prophets and Teachers; the value set on this literature in different religions is not the same, and varies at different epochs in the history of the religion. All Hindūs accept the *Vedas*, but are not wholly agreed as to their interpretation, certain opposing schools maintaining opposite readings; they have many other Scriptures (Shāstras) of various ages, and of debated values. The Zoroastrians have their *Gāthas*, with the *Khorde Avesta* and other sacred books. The Hebrews their *Books of the Law and the Prophets*. The Buddhists their *Tripiṭaka*, and many others. The Christians their *Bible*, with Apocrypha of challenged authority. The Musalmāns their *Al Qurān* and *Hadīs*. All these books, and others belonging to dead and living religions, are worthy of study, and should be read with an open and candid, but sympathetic mind. Scholars alone can decide on their historical authenticity, but the spiritual man alone can decide on their inspirational value; whatever debates may rage round their dates, their authors, their accuracy, men of all faiths may read them as documents venerable

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from their intimate association with human life and evolution, and instructive from the light they throw on past history. They are quoted in this book in support of the statements of the Universal Religion; not as infallible authorities, but as witnesses that the religion to which they belong has taught the doctrine in question. Each student must decide for himself as to the weight he attaches to any one of them. This question is obviously outside the scope of the Universal Religion, and must be decided by the believer in any faith for himself.

The doctrines of the Universal Religion, incorporated in the several religions of the world are:

The Unity of God—One Self-dependent Life, pervading all things, and binding them all together in mutual relations and dependence.

The Manifestation of God in a universe under Three Aspects.

The Hierarchies of Spiritual Beings.

Incarnation of Spirit.

The Two basic Laws [of Causation and of Sacrifice].

The Three Worlds of Human Evolution.

The Brotherhood of Man.

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These doctrines, in broad outline, without denominational and sectarian details—which necessarily differ—should be taught to all children, and should form part of every school and college curriculum. Denominational schools and colleges can, at their pleasure, add their own details for their own adherents, but the broad teachings, found in every faith, are a common possession, and should be taught to children as such, in order that they may grow up broad-minded and tolerant, however strong may be their attachment to their own faith. These common teachings are also the common, and are the only sure, foundation for morality. They form Part I. of this book. Part II. contains a general basic scheme, underlying all sacraments, rites and ceremonies, as intended to help the progress and enhance the happiness of living beings, accompanied with brief statements of the special doctrines of the various religions, with their chief rites, written by their respective adherents. Part III. deals with Morals. The three Parts will be issued and paged separately, so that members of any faith can, if they please, bind up the universal Parts I. and III. with their own special Part II.,

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while the student of Comparative Religion will be glad to bind up the Part II. of each faith with the universal Parts I. and III. School books and catechisms may be based on the standard Text Book, and used in denominational schools with the special Part II., or in undenominational without it.

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UNIVERSAL TEXT BOOK OF RELIGION AND MORALS

PART I. RELIGION

CHAPTER I

THE UNITY OF GOD

This is the central doctrine of Religion and the one sure foundation of Morals. "One only, without a second," says the Hindū.[1] "The Lord, before and beyond whom there is no other," affirms the Zoroastrian.[2] "Hear, O Israel, the Lord our God is one Lord," proclaims the Hebrew.[3] "There is none other God but one," declares the Christian.[4] "There is no God but God, the living, the Self-subsisting," assents the Muslim.[5]

[1] *Chhāndogya-Upaniṣhat*, VI. ii. 1.

[2] *Yasna*, xxviii. 3.

[3] *Deuteronomy*, vi. 4.

[4] 1 *Corinthians*, viii. 4.

[5] *Al Qurān*, iii. 2.

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And all other religions re-iterate the same statement. Even savages, who worship various forms, have ever behind them the 'Great Spirit,' often described by some name which implies His omnipresence.

He is Self-existent, Infinite and Eternal, the One Life on which all lives depend, the One Existence from which all existences are drawn; "My name is He who hath shaped everything."[1] Everything that exists is in Him; "In Him we live and move and have our being."[2] He has been compared to an Ocean, whose billows are universes, whose spray is myriad forms; to a Fire, whence millions of sparks proceed, and every spark a Spirit; to a Tree, bearing innumerable leaves, and every leaf a life. He is vaster than Space, and in Him move the uncounted myriads of stars, each one the centre of a system. He is minuter than an atom, for He is within every atom as its indwelling life. There is nothing so huge that it can over-stretch Him; there is nothing so tiny that it can escape Him. "He hath no form nor color, nor outline,"[3] but all

[1] *Ahûra Mazda Yasht*, 14.

[2] *Acts*, xvii. 28.

[3] *Âdi Granṭha Sâhab*, Sorath, 1.

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forms draw their beauty from Him, all colors are portions of His white Light, all outlines are expressions of His thought. When we see the immemorial mountains, they tell of His strength; when we watch the ocean, ceaseless in movement, it speaks of His activity; the depth of primeval forests at noontide is still with His silence; the torrent, the streamlet, the song-bird, the breeze-driven branchlets, are notes in His voice; the sleek cattle knee-deep in odorous grasses, the flower-spangled meadows, the reaches of snow, the fire of the sun, the cool shade of the grove, are modes of His beauty; He speaks in the highest flights of the sweetest poesy, in the stateliness of noblest prose, in the linked melody of exquisite symphonies, and the mighty harmonies of crashing chords; He is the root and the end of the mystic's aspiration, and the heroism of the martyr; He whispers in the mother crooning over her babe, throbs in the bounding pulses of the youth, smiles in the shy glances of the maiden, soothes in the gentle hand laid on an aching wound; He reveals Himself through the prophet, the saint, and the scientist; He is strength for

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the weak, shield for the defenceless, repentance in the sinner, and compassion in the righteous. He fills the worlds, but dwells in the heart of man. The heavens declare His glory,[1] but "as one whom his mother comforteth,"[2] so does He comfort the sorrowful. He is "the Greatest, Best, Most Beautiful, Mightiest, Wisest, Best-formed, Most Exalted through Holiness, giving profusely, granting much Bliss, who created us, who prepares us, who maintains us, the Most Blissful Spirit."[3] He is Father, Mother, Husband, Friend, to the Spirits who come forth from Him. He is "the perfect Spirit," by whom "all this is pervaded."[4] Yet He is greater than all universes; "I established this universe with a fragment of Myself, and I remain."[5]

While the fact of the Divine Unity is the foundation of religion and morals, the realisation of it gives strength and sweetness to life. For man is a life in God's eternity, and, sharing in His nature, he cannot cease

[1] *Psalms*, xix. 1.

[2] *Isaiah*, lxvi. 13.

[3] *Yasna*, i. 1.

[4] *Shveṭāshvaṭara Upaniṣhaṭ*, iii. 9.

[5] *Bhagavaḍ-Gīṭā*, x. 42.

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to exist. This One Life expresses itself in endless varieties of form, and all lives are one in Him. Hence we are ever children in the Father's house, and we are all brethren. As we learn to see the Divine in everybody and in everything, we realise that all is moving towards a blissful goal. Being but fragments of Divinity, we are each imperfect, and our separate imperfections cause our disharmonies; but we are fragments which are growing, growing towards perfection, as the Christ has commanded: "Be ye therefore perfect, even as your Father which is in heaven is perfect."[1] To reach that Perfection the Zoroastrians pray every dawn of day: "By the help of the Best Purity, by the help of the Supreme Purity, O Ahūra Mazda, may we see Thee, may we draw near Thee, may we become one with Thee for eternity."[2] When that perfection is reached, we shall have reached the Unity.

These many Selves—superhuman, human, and sub-human—are all fragments of the One Self, and therefore destined to perfection.

[1] *S. Matthew*, v. 48.

[2] *Yasna*, lx. 12.

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They are but broken lights of Thee.[1]

Good is our inevitable destiny:

The one far-off divine event
To which the whole creation moves.[2]

For whether on this earth or on any other, whether in bliss of highest heaven or woe of deepest hell, we cannot go outside the all-embracing circle of the Divine Unity, and therefore we are safe eternally. In the beautiful language of the Hebrew singer:

> Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me.[3]

Moreover, since we are fragments of Divinity, we may find God by plunging into the profoundest depths of our being, beyond our changing feelings and thoughts and wishes, into our Spirit, who came forth from Him and ever has his being in Him. That which

[1] *In Memoriam.*

[2] *Ibid.*

[3] *Psalms*, cxxxix. 7–10.

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is eternal in us, our deepest Self, is Divine. Hence the Hindū Scriptures teach that as by knowing one clod of clay all clay is known, as by knowing one piece of gold all gold is known, as by knowing one piece of iron all iron is known—by whatever names men may call the objects made of each—so to know one Self really is to know *the* Self, to know God.[1] Hence also the Christ declared, that to know God was life eternal,[2] and again: "Behold, the Kingdom of God is within you."[3]

But the Divine Self may be found only by those whose lives are pure, who are selfless, devoted in heart, and concentrated in mind. Only "the pure in heart shall see God".[4]

> He who has not renounced evil ways, nor is controlled nor concentrated, nor of subdued mind, even by knowledge he may not attain Him.[5]
>
> The Self must verily be obtained by the constant practice of truth, of

[1] *Chhāndogya Upaniṣhat*, VI. i. 4, 5, 6.

[2] *S. John*, xvii. 3.

[3] *S. Luke*, xvii. 21.

[4] *S. Matthew*, v. 8.

[5] *Katha Upaniṣhat*, I. ii. 24.

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devotion, of perfect knowledge, of the duty of a Brahma-student. He whom the sinless devotees behold is verily in the midst of the body, is of the nature of light and pure.[1]

O Men and Women! when your inherent passion, rooted in you, will creep out, and when sinful thoughts are totally destroyed, then you will be rewarded for that grand achievement; therefore, gird up your loins for that high enterprise; otherwise, in the end you will have to exclaim: "Alas, alas."[2]

Such is the narrow ancient way by which alone the paradox of S. Anselm may be solved: "Become what thou art."

---

[1] *Muṇḍaka Upaniṣhaṭ*, III. i. 5.

[2] *Yasna*, liii. 7.

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THE SCRIPTURES OF THE WORLD

HINDU

One only, without a second.

Chhāndogya Upaniṣhaṭ, VI. ii. 1.

Then was not non-existence nor existence . . . THAT only breathed by Its own nature: apart from THAT was naught.

Ṛgveda, X. cxxix. 1, 2.

I will declare THAT which is to be known, THAT which being known immortality is gained—the beginningless supreme Brahman.

Bhagavad-Gīṭā, xiii. 12.

Unseen He sees, unheard He hears, unthought of He thinks, unknown He knows. None other than He is the Seer, none other than He is the Hearer, none other than He is the Thinker, none other than He is the Knower. He is the Self, the Inner Ruler, Immortal. That which is other perishes.

Bṛhadāraṇyaka Upaniṣhaṭ, III. vii. 23.

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I, O Guḍakesha, am the Self, seated in the heart of all beings; I am the beginning, the middle, and also the end of all beings .... Nor is there aught, moving or unmoving, that may exist bereft of Me. .... Whatsoever is glorious, good, beautiful and mighty, understand thou that to go forth from a fragment of My splendor. .... Having pervaded this whole universe with one fragment of Myself, I remain.

Bhagavaḍ-Gīṭā, x. 20, 39, 41, 42.

As the omnipresent ether is not affected, by reason of its subtlety, so seated everywhere in the body, the Self is not affected.

Ibid. xiii. 32.

When darkness was not, when there was neither day nor night, nor being nor not-being, then was there the All-Blessed, even alone. None is able to comprehend Him in the space above, in the space below, in the space between. For Him whose name is infinite glory there is no likeness. Not in the sight abides His form; none beholds Him with the eye. Those who know Him, dwelling in the heart, by love and wisdom, they become immortal.

Shveṭāshvaṭara Upaniṣhaṭ, iv. 18–20.

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As the sun shines resplendent, manifesting all things in space, above, between, and below, so the all-glorious, adorable God, One only, over-rules all that exists, of His own nature.

Ibid. v. 4.

The one God, who is concealed in all beings, who pervades all, who is the inner Self of all beings, the Ruler of all activities, who dwells in all beings, the Witness, who is Pure Thought and Immaterial, the only Self-dependent among the many Spirits at peace, who makes manifest the one seed (of matter). The wise, who behold Him placed within themselves, they obtain eternal bliss—none others.

Ibid. vi. 11, 12.

As the one air, when entering the world, becomes every nature of every nature, so the one Self, being of every nature to every nature, is the inner Self of all beings, and is also outside.

Katha Upaniṣhaṭ, II. v. 10.

Manifest, near, dwelling verily in the heart, is the great Goal; on Him is founded all that moves, breathes, and closes the eyes. Him you know as what exists and exists not, who is to be adored, who is beyond the knowledge

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of creatures, who is greatest. Luminous, more subtle than the subtle, on whom the worlds are founded, and their inhabitants.

Muṇḍaka Upaniṣhaṭ, II. ii. 1, 2.

He is great, divine, of a nature not to be conceived by thinking, more subtle than what is subtle; He shines in many ways; He is more distant than the distant, and also near in this body; for the open-eyed He dwelleth here, even in the heart. He is not apprehended by the eye, nor by speech, nor by the other senses, nor by devotion nor rites; but he whose reason is purified by the light of wisdom, he by meditation beholds Him who is partless.

Ibid. III. i. 7, 8.

ZOROASTRIAN

To Ahūra Mazda—the Secondless. . . . . I sing the song of glory.

Ahūnavad Gāthā, xxxviii. 3.

Ahūra Mazda, the Seer of everything.

Ushvad Gāthā, xlv. 4.

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Ahūra Mazda said: O most Holy Zartoṣht, this portion of the Word of Honovar was before the Âkāsha, before water, before the earth, before the cattle, before the trees, before the fire—the purifier of all things of Ahūra Mazda, before holy men, before elementals (Ḍevas), and wicked men, before the entire physical world, and before all the creations of Ahūra Mazda of the origin of purity.

Yasna, xix. 3, 4.

My first name is 'Ahmi'—I am.

Ormazd Yasht, 7.

To Thee O Mazda Ahūra, without an equal, may I sing songs of praise.

Yasna, xxviii. 3.

I announce Him who is the greatest of all.

Yasna, xlv. 6.

Thou First, Great Thinker! whose splendor pervades all lights, who through His Intellect is the Creator of all, who supports righteousness, and the good mind. Thou Spirit Mazda, Thou who art ever the same!

Yasna, xxxi. 9.

The origin of Mezdam's being none can know. Except Himself, who can comprehend it?

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Existence and unity and identity are inseparable properties of His original substance, and are not adventitious to Him.

He is without beginning, or end, or associate, or foe, or like unto Him, or father, or mother, or wife, or child, or place, or position, or body, or anything material, or color, or smell.

He is living, and wise, and powerful, and independent, and just: and His knowledge extends over all that is heard, or seen, or that exists.

And (all) existence is visible to His knowledge at once, without time; and from Him nothing is hid.

The Desatir, Book of the Prophet the Great Ābāḍ, 4–8.

NOTE—These use Ahūra Mazda for the One. In his *Essays on the Pārsīs*, p. 13, Dr. Haug speaks of the more mystical conception of Zerouan Akerane, the One before manifestation, from whom Ahūra Mazda, the Existence-Wisdom, came forth. This doctrine "was commonly believed in Persia, during the times of the Sasanians," says the learned doctor, pp. 309, 310, but modern Zoroastrians reject it, and in this are out of touch with the universal Religion.

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HEBREW

I am that I am...I am hath sent me to you.

Exodus, iii. 14.

The Lord He is God; there is none else beside Him.

Deuteronomy, iv. 35.

Hear, O Israel: The Lord our God is one Lord.

Ibid. vi. 4.

For who is God save the Lord?

Psalms, xviii. 31.

I have said, Ye are Gods; and all of you are children of the Most High.

Ibid. lxxxii. 6.

Among the Gods there is none like unto Thee, O Lord... For Thou art great, and doest wondrous things: Thou art God alone.

Ibid. lxxxvi. 8, 10.

The eyes of the Lord are in every place, beholding the evil and the good.

Proverbs, xv. 3.

I am the first and I am the last; and beside Me there is no God.

Isaiah, xliv. 6.

I am the Lord and there is none else, there is no God beside Me.

Ibid. xlv. 5.

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I, even I, am the Lord, and beside Me there is no Savior.

Ibid. xliii. 11.

Thus saith the High and Lofty One that inhabiteth Eternity, whose Name is Holy.

Ibid. lvii. 15.

The Lord is the true God, He is the living God, and a King of Eternity.

Jeremiah, x. 10 (Revised Version).

He is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end.

Daniel, vi. 26.

Thou shalt know no God but Me: for there is no Savior beside Me.

Hosea, xiii. 4.

And the scribe said unto Him: Well, Master, thou hast said the truth: for there is one God; and there is none other but He.

S. Mark, xii. 32.

CHRISTIAN

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground

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without your Father. But the very hairs of your head are all numbered.

S. Matthew, x. 29, 30.

He is not far from every one of us. For in Him we live and move and have our being; as certain also of your own poets have said: For we are also His offspring . . . We are the offspring of God.

Acts, xvii. 27, 28, 29.

The Spirit of God dwelleth in you.... His Spirit that dwelleth in you.

Romans, viii. 9, 11.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

1 *Corinthians*, iii. 16, 17.

But he that is joined unto the Lord is one Spirit.

Ibid. vi. 17.

What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are brought with a price: therefore glorify God in your body, and in your Spirit, which are God's.

Ibid. vi. 19, 20.

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But to us there is but one God, the Father, of whom are all things, and we in Him.

Ibid. viii. 6.

That God may be all in all.

Ibid. xv. 28.

For ye are the temple of the living God; as God hath said: I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2 *Corinthians,* vi. 16.

God is one.

Galatians, iii. 20.

His Spirit in the inner man.

Ephesians, iii. 16.

One God and Father of all, who is above all, and through all, and in you all.

Ibid. iv. 6.

Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever.

1 *Timothy,* i. 17.

I am Alpha and Omega, the beginning and the end, the first and the last.

Revelation, xii. 13.

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ISLAMIC

To God belongeth the East and the West; therefore wherever thou turnest thyself to pray, there is the Face of God, for God is omnipresent and omniscient.

Al Qurān, ii. 115.

Say, We are God's, and unto Him shall we surely return.

Ibid. ii. 157.

Your God is one God; there is no God but He, the most merciful.

Ibid. ii. 164.

God! There is no God but He, the Ever-living, the Ever-subsisting. Slumber seizeth Him not, nor sleep. To Him belongeth whatsoever is in heaven and on earth. Who is he that shall intercede with Him, unless by His permission? He knoweth what hath been before them, and what shall be after them, and they shall not compass aught of His knowledge save what He willeth. His Throne is extended over the heavens and the earth, and the care of them burdeneth Him not. And He is the High, the Mighty.

Ibid. ii. 255.

There is no God but God, the living, the Self-subsisting.

Ibid. iii. 2.

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All is from God.

Ibid. iv. 77.

God is but one God.

Ibid. iv. 169.

Unto God shall ye all return.

Ibid. v. 53.

There is no God beside one God.

Ibid. v. 77.

Who feedeth all, and is not fed by any.

Ibid. vi. 13.

Say, Verily He is one God.

Ibid. vi. 19.

With Him are the keys of the secret things; none knoweth them besides Himself; He knoweth that which is on the dry land and in the sea; there falleth no leaf but He knoweth it; neither is there a single grain in the dark parts of the earth, neither a green thing nor a dry thing, but it is in the perspicuous book.

Ibid. vi. 58.

Nothing is hidden from God, either on earth or in heaven.

Ibid. xiv. 41.

Unto God shall all things return.

Ibid. xxii. 77; xxvii. 5.

All beings are perishable, save His Face.

Ibid. xxviii. 88.

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We are nearer unto him (man) than his jugular vein.

Ibid. l. 15.

God seeth that which you do.

Ibid. lvii. 4.

God is witness over all things. Dost thou not perceive that God knoweth whatever is in heaven and in earth? There is no private discourse among three persons, but He is the fourth of them; nor among five, but He is the sixth of them; neither among a smaller number than this, nor a larger, but He is with them, wheresoever they be, ...for God knoweth all things.

Ibid. lviii. 7, 8.

Say, God is One God, the Eternal God.

Ibid. cxii. 1, 2.

God saith: I am the hope of whoso putteth it in Me; and I am with him and near him, when he remembereth Me.

The Sayings of Muhammad, p. 114.

God saith. . . . . Whoso seeketh to approach Me one span, I seek to approach one cubit; and whoso seeketh to approach Me one cubit, I seek to approach him two

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fathoms; and whoso walketh towards Me, I run towards him.

Ibid. p. 114.

God saith: O Man! Only follow thou My Laws, and thou shalt become like unto Me, and then say: "Be" and behold It is.

Ibid. p. 115.

God saith: The person I hold as a beloved, I am his hearing by which he heareth, I am his sight by which he seeth, and I am his hands by which he holdeth, and I am his feet by which he walketh.

Ibid. p. 115.

There was God when there was nothing. He knows all things alike before and after their existence. He is light without darkness, life without death, and knowledge without ignorance. As He is to-day, so He will remain for ever.

The fifth Imām, Muhammad, the son of Ali.

Thou art absolute Being; all else is but a phantasm. *Jami.*

When thou lookest well to the root of the matter, He is both the Seer, and the Eye, and the Vision. *Gulshān-i-Rāz.*

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SIKH

He Himself is One, and He Himself is many....He is always contained in all.

Japji.

Signless, that none may cross, unreachable; no object; untouched by time or action; of unborn essence; from no womb; Self-existent; unconditioned; unwavering.

Sorath, i.

He Himself the formless and the form; that One without qualities and with qualities. One alone is spoken of, O Nānak. That One alone is many.

Bavanakkhri, Guru V.

What is visible is Brahm; what is audible is Brahm; One and One alone is He called.

Guru III.

His greatness the Veḍa doth not know; Brahmā knoweth not His mystery; Avaṭāras know not His limit; the supreme Lord, Parabrahman, is boundless.

Ramkali, Guru V.

Unmanifest Lord, imperceptible Master, filling all hearts and controlling from within, wherever I look, there dwellest Thou.

Bharon, Guru V.

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He alone is. He is in all. By a hundred laws He sustaineth the universe.

Sukhmani, Guru V.

In every heart dwells Hari. Thus proclaim the Sages.

Guru IX.

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CHAPTER II

The Manifestation of God in a Universe

All Theologies have distinguished between God in His own Nature and God in Manifestation. Religion itself is not much concerned with this distinction, since it seeks for God and deals with man's relation to Him, without troubling itself with the metaphysical concepts which Theology demands. These demands are made in order that the intellect may find answers to problems which confront it; the heart only searches for an Object to love and to adore. "The Logos of the Soul is one"—the Word, speaking to man's Spirit, needs no explanatory Theology to justify Himself to His own.

But religions have ever had their theologies, and these contain profound truths, expressed in intellectual terms, the statement of the truths varying in form according to the particular religion, and even the particular

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teacher. Religious disputes rage around these intellectual terms, not round the truths which they partially and imperfectly express. Spirit is one, but intellect is multiform, and, like a prism, it analyses the white light of truth into its constituent colors, and each color is different from the rest, though part of the one white light.

Among these truths is that of the divine Self-manifestation in a universe, and this Self-manifestation is, by the deepest intellectual thought, seen to be a Triplicity: God shows Himself in three Aspects, in three fundamental Modes, as three essential Qualities, as discharging three primary Functions in relation to His Universe. This fact has given rise to the Trinities in many religions, ancient and modern, and the Musalmān objection to the idea of a divine Trinity is due to the crude and anthropomorphic presentments of the idea on the one hand, and, on the other, to the supreme necessity, in the time and country of the Prophet Muhammad, to emphasise the Unity of God as against the chaos of deities in which the Unity had been lost. Stated rationally, none can raise objection to the

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truth of the Triplicity. Stated emotionally, its conception by the ignorant, though loving, worshipper may often affront the philosopher.

The Hindū speaks of the unmanifested God, Infinite and Absolute, the ever-changeless, Self-existent and unconditioned, as "without qualities"; he speaks of the manifested God, the Supreme Lord of the Universe, as "with qualities"; these essential qualities he calls Existence, Consciousness, Bliss, and he sees in the triplicity of the human Spirit, with his three qualities of Activity, Cognition, Will, the limited reflexion, or image, of the Supreme Lord, and the proof of the triplicity of the Object whom he reflects. In the Scriptures of the Zoroastrian, God is said to be 'I am,' 'Wisdom' and 'Bliss,' among many other qualities. The name Ahūra Mazda is regarded by some Zoroastrians as itself containing a Trinity; for Ahūra means 'He who is,' the Self-existent, and Maz= great, and Da=to know. Others give the Trinity as below. A well-instructed Zoroastrian writes: "Ahūra, the Life-giver, Mazda, the Great Thinker, and Spenta-Angra, the twin forces of evolution and involution, may be looked upon as the three Aspects of the

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Deity in Mazdism". So also has the Hebrew declared that man is made in the divine image, and in his inner teaching—concealed from the populace for the same reason which swayed the Prophet of Arabia—he speaks of Ain-suph, the One: manifesting as Kepher, the Crown, the Bliss-aspect of Deity, root of the Will in man; as Binah, Intelligence, the Consciousness-aspect of Deity, root of Cognition in man; as Chochmah, Universal Mind, the Existence-aspect of Deity, root of Activity in man. This is the root-truth underlying all Trinities, whatever names are given to their constituent parts in the various religions: the Father, Son and Holy Spirit of the Christian; the Shiva, Vishṇu, Brahmā of the Hinḍū; the Amiṭābha, Avalokiṭeshvara, Mañjusri, of the Chinese and Tibetan Buḍḍhist; the Ahūra-Mazda, Spento (and Angro-) Mainyush, Armaiti, of the Zoroastrian; the Mighty, the Wise, the Merciful of the Musalmān; the variously named Trinities of the Egyptian, Chaldean and other dead religions; all proclaim with one voice this inner triplicity of nature displayed by Deity in manifestation, reflected in the triplicity of consciousness in the universe in which He manifests. The three *Aspects* of Divinity

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revealing themselves in a universe become, for the dwellers in that universe, three *Beings*; in the words of the famous Christian creed: "Three Persons, but one God". And, as it were behind and below all these, there is the deepest metaphysical truth—universal and abstract, true of all universes past, present and to come, of which truth all these are expressions in Time and Space: the One Self; the Universe or Not Self, which is His Thought; His thinking of it, or the Relation between Thinker and Thought, by which the latter lives and is fruitful.

Intellectually we cannot escape the Triplicity implied in manifestation, and this basic truth has been expressed in many ways, philosophically or crudely, mystically or anthropomorphically; the ways of expression are many, but the truth expressed is ever the same, and is wrought into the very essence of our being. Rightly conceived, it can never be denied.

This manifested God is the Root of the universe; some speak of emanation, some of creation; what is sure is that there is naught but He, and the method and manner of

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His giving being to a universe is a secondary question. He is the Shaper, Builder, Architect of His worlds, and His life alone gives birth to them, preserves them during their term of existence, and recalls them out of their separation into His Unity when that term is over: then "cometh the end," "that God may be all in all;"[1] or, as the Musalmān has it: "All things shall perish save His Face."[2]

This work of bringing a universe into being, of gifting it with a share in His Existence, of vesting in it, if one may use the phrase, a portion of His Existence, is necessarily that of Deity in His third Aspect: "The Spirit of God moved upon the face of the waters," says the Hebrew;[3] Brahmā, says the Hinḍū, is the Creator, "The Grandsire of all worlds".[4] "I am the Protector, I am the Creator and Maintainer," says the God of the Zoroastrian.[5] "This is God your Lord . . . the Creator of all

[1] 1 *Corinthians*, xv. 24, 28.

[2] *Al Qurān*, xxviii. 88.

[3] *Genesis*, i. 2.

[4] *Manusmṛti*, i. 9.

[5] *Yasht*, i. 12.

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things," says the Musalmān.[1] There is no dispute among religions that God is the source of life, that all things existing owe their existence to Him. This is the manifestation of His third Aspect; the Christian would say of His third 'Person'.

He alone sustains and preserves the worlds, and the exercise of this function is what is called the manifestation of His second Aspect, or 'Person,' in relation to His universe. "He taketh care of all things," declares the Musalmān.[2] By His life "the universe is upheld,"[3] says the Hindū. The Hebrew Scriptures ring with the proclamations of the ever-presence of God in His world, guiding, ruling, directing.[4]

And He alone, when the period of rest arrives, calls home to Himself the Spirits which went forth from Him, dissolving the worlds He formed. "I am the Destroyer of all," proclaims Ahūra Mazda to Zoroaster.[5] "Unto thy Lord will be the end of all things," says the Prophet of Arabia, "and

[1] *Al Qurān*, vi. 102.

[2] *Ibid.*

[3] *Bhagavad-Gītā*, vii. 5.

[4] See *e.g.*, *Psalms*, civ., cxlvii.

[5] *Yasht*, i. 14.

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unto God shall all things return.[1] To the Hindū, Shiva is the Destroyer of forms and the Liberator of Spirits, the final Peace and Bliss. "Thus the one only God . . . takes the designation of Brahmā, Viṣhṇu and Shiva, accordingly as He creates, preserves, or destroys. . . He *is* the Cause of creation, preservation and destruction."[2]

In this doctrine of the three divine Aspects —of God in relation to His universe—we have the primary truth of the divine Unity made concrete, and applied to the primary functions of Divinity in His worlds. As a man may be a husband, a father, a master, and is seen in one relation by his wife, in another by his children, and in a third by his servants, yet in all his relations is one and the same man, so is Deity, in His three Aspects as Creator, Preserver and Liberator, one and the same God. He is the Father of our Spirits, the Protector of our lives, the Source of our activities; we come into these close relations with Him as individuals, while in His own nature we know Him as our innermost Self.

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[1] *Al Qurān*, ii. 157; liii. 43; lvii. 5.

[2] *Viṣhṇu Purāṇa*, I. ii. 62.

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HINDU.

Whoever knows the God who is without beginning and without end, who in this solid matter is the Creator of the universe, who is of infinite form, the One who pervades the universe, becomes liberated from all bondage.

Shveṭāshvaṭara Upaniṣhaṭ, v. 13.

He creates the universe, and knows the universe; He is the Cause of Spirit, the Lord of Time, manifesting qualities; he is omniscient, the Lord of Matter and of the conscious embodied being, the Ruler of the qualities, the Cause of liberation, existence and bondage. He is like unto Himself, immortal, abiding in the form of Ruler, all-wise, omnipresent, preserver of this world; there is no other fount of sovereignty.

Ibid. vi. 16, 17.

When He is manifest, all is manifested after Him; by His manifestation, this whole world becomes manifest.

Kaṭha Upaniṣhaṭ, II. v. 15.

Then the Self-existent, the Lord, unmanifest, but making manifest the universe, appeared with mighty power, Dispeller of Darkness. He who can be grasped by that which is

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beyond the senses, subtle, unmanifest, ancient, containing all beings, inconceivable, even He Himself shone forth.

Manusmṛti, i. 6, 7.

He is the invisible, intangible Being, without origin, without distinction, without eye or ear, without hand or foot, the eternal, pervading, omnipresent, subtle, inexhaustible Being, whom the Sages behold as the source of the universe.

Muṇḍaka Upaniṣhaṭ, I. i. 6.

As from a blazing fire in a thousand ways similar sparks spring forth, so from the Indestructible, O beloved, various types of beings are born, and also return to Him....

From Him are born Breath, Mind, and all the Senses, Ether, Air, Fire, Water, and Earth, the support of all...

From Him in various ways are born the Shining Ones, Sādhyas, Men, Beasts, Birds.

Ibid. I. ii. 3—7.

All this verily is the Eternal One, for from Him doth it proceed, in Him doth it merge, and by Him is it maintained.

Chhāndogya Upaniṣhaṭ, III. xiv. 1.

He willed: "May I be many, may I be born."

Ṛgveda, I. cxiv. 26.

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All beings, O son of Kunṭi, enter My lower nature at the end of a world-age; at the beginning of a world-age, again I emanate them. Hidden in Nature, which is Mine own, I emanate again and again this multitude of beings.

Bhagavaḍ-Gīṭā, ix. 7, 8.

The Indestructible, the Supreme is the Eternal; His essential nature is called Self-Knowledge; the emanation that causes the birth of beings is called Karma; knowledge of the elements concerns My perishable nature, and knowledge of the Shining Ones concerns the life-giving energy.

Ibid. viii. 3, 4.

The one only God, Janārḍana, takes the designation of Brahmā, Viṣhṇu and Shiva, accordingly as He creates, preserves, or destroys. . . He is the cause of creation, preservation and destruction.

Viṣhṇu Purāṇa, I. ii. 62.

ZOROASTRIAN

Armaiti, Perfect Thought, is Thine, O Ahūra Mazda! Thine is the spiritual knowledge to make the world.

Ahūnavad Gāthā, xxxi. 9.

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To succor this life Armaiti came with wealth, the good and true Mind; the Everlasting One created the material world.

Ahūnavad Gāthā, 7.

O Ahūra Mazda! I will certainly be recognising Thee as the All-mighty and Nourisher, because with that hand of Thine, with which Thou renderest help to the sinful as well as to the holy (man), with the same hand Thou blessest (them).

Ushtavad Gāthā, xliii. 4.

Ahūra Mazda says: (I) am Protector, (I) am Life-giver and Nourisher, (I) am Knower and the most spiritual Evolver.... I am of the name Ahūra (Bestower of Life) and am of the name of Mazda (Most Wise).

Yasht, i. 12.

O Ahūra Mazda! tell me truly what I ask. Who (was) the Creator and Father of Truth in the beginning? Who has allotted the path to the Sun and the Stars? Who is except Thee, by whom the moon waxes and wanes?

Ushtavad Gāthā, xliv. 3.

O Holy Ahūra Mazda! the Stars, the Sun, the Messenger of the Day, rotate for Thy Glory.

Spentomad Gāthā, l. 10.

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Who is the first Great Thinker, (whose) shining glory is pervaded with the Lights of the Infinite Sphere. Who with His omniscient powerful knowledge is the Creator, who upholds with Asha and Vohū-Mano.

Ahūnavad Gāthā, xxxi. 7.

O Ahūra Mazda! when first Thou createdst with Thy Mind all living things, and madest the Laws, then Thou didst endow us with physical life and intelligence, and also gavest us ability to work, and doctrines of religion.

Ibid. xxxi. 11.

Praise to Thee, Ahūra Mazda, three-fold before other creatures.

Avesta, Quarset Nyāyis, 1.

O Ahūra Mazda! on account of Thy just royalty Thou livest in one and the same dwelling with Asha (Truth), and with Vohū-Mano (Good Mind).

Ushtavad Gāthā, xliv. 9.

Who is known as the Most Wise, and the Giver of life in His inexhaustible power, and who has decided happiness and immortality in His region through Truth, and Good Mind.

Ushtavad Gāthā, xlv. 10.

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When those who are born in good blessedness enter into the good dwelling of Ahūra Mazda, Vohū-Mano, and Asha, then certainly the power of Drūj (Matter) is at once broken.

Ahunavad Gāthā, xxx. 10.

Ahūra Mazda says: On account of My knowledge and My wisdom, the world was from its beginning, and in the same manner the world will continue to its end.

Yasht, i. 25.

(We) remember thus at this place Ahūra Mazda, who created animals and corn, and who created water and good trees, and who created Lights (of the Sphere) and earth, and the entire creations.

Haptan Yasht (or *Yasht*, II.), Frag. iii. 1.

To the Apaourvim Ahūra Mazda, and to Ye, Asha and Vohū-Mano, I sing the pean of praise, by whom [is] the growing wisdom and everlasting kingdom. May Ye draw near unto this worship for my joy!

Ahunavad Gāthā, xxviii. 3.

NOTE—Ahūra Mazda, Asha (Truth), and Vohū-Mano (Good Mind) is a favorite representation of the Trinity, but the two latter are also put among the Ameshāspentās.

A Zoroastrian contributor writes:

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"This Trinity—Ahūra Mazda, Asha and Vohū-Mano—occurs often in the Gāthās. Though Ahūra Mazda, the First Logos, often stands in the *Avesta* as the three Logoi together, we see Him occasionally standing for the Unmanifested; and Asha, the "personified Law," as Dr. Lawrence H. Mills says, corresponding to Dharma, and Vohū-Mano, the Universal Mind, stand for the Second and the Third Logos respectively. These Three are in the same 'home' (hademoi=ha+demān, same home, or plane.)"

HEBREW

And God said: Let us make man in Our Image, after Our Likeness.

Genesis, i. 26.

Ask now the beasts and they shall teach thee; and the fowls of the air and they shall tell thee; or speak to the earth and it shall teach thee; and the fishes of the sea shall declare unto thee. Who knoweth not in all these, that the hand of the Lord hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind.

Job, xii. 7—10.

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[*Job*, xxxvii—xli, gives a magnificent detailed description of God as Creator and Preserver of the world and of all creatures.]

By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap; He layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him. For He spake, and it was done; He commanded, and it stood fast.

Psalms, xxxiii. 6—9.

Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea, all of them shall wax old as doth a garment; as a vesture shalt Thou change them, and they shall be changed; but Thou art the same, and Thy years shall have no end.

Ibid. cii. 25—27.

The Lord by wisdom hath founded the earth; by understanding hath He established the heavens.

Proverbs, iii. 19.

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Thus saith God the Lord, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath into the people upon it, and Spirit to them that walk therein.

Isaiah, xlii. 5.

I have made the earth and created man upon it; I, even My hands, have stretched out the heavens, and all their host have I commanded.

Ibid. xlv. 12.

Lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord, the God of Hosts is His Name.

Amos, iv. 13.

Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is His Name.

Ibid. v. 8.

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The Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the Spirit of man within him.

Zechariah, xii. 1.

BUDDHIST

In the Northern Church Shiva is represented by Amiṭābha, the Boundless Light; Vishṇu by Paḍmapāni, otherwise Avalokiṭeshvara; the third being Manjusri, "the representative of creative wisdom, corresponding to Brahmā."

Sanskṛṭ-Chinese Dictionary,
Eitel, *sub voce*.

For Brahmā I know, Vāseṭṭha, and the world of Brahmā, and the path which leadeth unto it. Yea, I know it, even as one who has entered the Brahmā world, and has been born within it.

Tevijja Suṭṭa.

CHRISTIAN

Teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.

S. Matthew, xxviii. 20.

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In the beginning was the Word, and the Word was with God, and the Word was God.

S. John, i. 5.

God that made the world, and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things.

Acts, xvii. 24, 25.

The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.

2 *Corinthians*, xiii. 14.

For in Him [Christ] dwelleth all the fulness of the Godhead bodily.

Colossians, ii. 9.

Who (Christ) is the image of the invisible God, the first-born of every creature: For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him. And He is before all things. and by Him all things consist.

Colossians, i. 15—17.

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There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

1 *John*, v. 7.

Thou hast created all things, and for Thy pleasure they are, and were created.

Revelation, iv. 11.

ISLAMIC

To Him belongeth whatever is in heaven and on earth; all is possessed by Him, the Creator of heaven and earth, and when He decreeth a thing, He only saith to it: "Be," and it is.

Al Qurān, ii. 117.

My Lord is He, who giveth life and killeth.

Ibid. ii. 258.

Who feedeth all, and is not fed by any.

Ibid. vi. 13.

He causeth the morning to appear; and hath ordained the night for rest, and the sun and the moon for computing of time.

Ibid. vi. 97.

This is God your Lord; there is no God but He, the Creator of all things; therefore serve

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Him, for He taketh care of all things; the sight comprehendeth Him not, but He comprehendeth the sight.

Ibid. vi. 102, 103.

There is no creature which creepeth on the earth but God provideth his food; . . . . God is the Governor of all things.

Ibid. xi. 7.

Dost thou not see that God sendeth down water from heaven, and the earth becometh green? for God is gracious and wise.

Ibid. xxii. 64.

It is he (God) who has given you life, and will hereafter cause you to die; afterwards He will again raise you to life.

Ibid. xxii. 67.

The maintenance of thy Lord is better, for He is the most bounteous Provider.

Ibid. xxiii. 73.

He hath created the heavens without visible pillars to sustain them, and thrown on the earth mountains firmly rooted.

Ibid. xxxi. 9.

God is the Creator of all things, and He is the Governor of all things. His are the keys of heaven and earth.

Ibid. xxxix. 63.

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We have built the heaven with might: and We have given it a large extent; and We have stretched forth the earth beneath. . . . I have not created genii and men for any other end than that they should serve Me. I require not any sustenance from them; neither will I that they feed Me.

Ibid. li. 47, 48, 56, 57.

Whatever is in heaven and earth singeth praise unto God; and He is mighty and wise. His is the kingdom of heaven and earth; He giveth life, and putteth to death; and He is almighty. He is the first and the last; the manifest and the hidden; and He knoweth all things . . . and unto God shall all things return.

Ibid. lvii. 1—3, 5.

Praise the Name of thy Lord the most high; who hath created and completely formed His creatures; and who determineth them to various ends, and directeth them to attain the same, and who produceth the pasture for cattle, and afterwards rendereth the same dry stubble of a dusky hue.

Ibid. lxxxvii. 1—5.

O God! Thou hast created Thy creatures without seeing their likeness. O God! Thou

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hast spread the earth without any assistance. O God! Thou hast managed everything without a minister. O God! Thou wilt destroy this universe without ruining it.

Shiah Prayer.[1]

Excellent the day before day and night,
Devoid of trouble and free from fatigue;
United were we with the King of Existence.

The rule of separation was wholly null.....

Nor had they eaten of the dish of existence;

Nor were they separate from Truth or from each other;

Drowned were they in the sea of unity.

Suddenly the ocean of existence broke into waves,

And manifested all in Himself and out of Himself.

The Mesnevi, Jalall-ud-Dīn Rumi.

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[1] From *The Study of Shiaism*. N. S. Khākān Hosain.

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SIKH

Having created beings, He placed over them Time, and kept all regulations under His control.

Sorāth, i.

I glorify the Primal One, Omkāra, who hath spread out water, land and sky; the first Spirit, unmanifest, imperishable; whose light illuminates the fourteen worlds; abiding in the elephant and the ant alike; who knoweth as equal the ruler and the pauper; from form is duality; the signless Spirit directly knowing, the inner controller of every heart.

Japji, Guru I.

One who produces, One who sustains, and One who holds court (dispenses justice).

Japji, Guru I.

The Creator sends pleasure and pain, and Himself forgiveth.

Behagarāi ki Var, Guru IV.

With Thy Word createdst Thou creation, and after making Thou pervadest it.

Var-Maru, Guru V.

When He Himself created the form of the universe, in three qualities He manifested Himself.

Sukhmani, Guru V.

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When the Maker causes emanation, then the creation takes up infinite bodies; whenever Thou drawest in, then all the embodied merge in Thee.

Chaupai, Guru X.

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CHAPTER III

The Great Orders of Living Beings

The divine Life clothes itself in an immense variety of forms, and these are not confined to this our world—a mere speck in illimitable space—nor even to those kinds of matter which we can see with our bodily eyes. In our own world, God's Life holds the mineral together, in His quality of Existence; expresses itself in dawning sensibility in the innumerable forms of the vegetable kingdom, in a partial expression of His qualities of Consciousness and Bliss; gives feeling and dawning intelligence to the animal, in a fuller expression thereof; and unfolds Himself most fully in man, "the crown of creation," in His triple nature. "In the unconscious, earth, stones, etc., only Existence is manifest [the third divine Aspect], and the Self has not yet

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reached the form of individualised Spirit. The unmoving Lives, namely the herbs and trees, and also the moving Lives which have breath, both these are stages of manifestation in a higher degree." [1]

It would be unreasonable to suppose that the divine Life manifests only in physical matter on our one small world, and is confined to our earth, water, and air alone. Not only are there countless inhabited worlds, but the huge realms of space, the all-penetrating ether, worlds composed of matter too subtle for our vision, are all thronged with beings sharing in the inexhaustible Life of God. Intelligences of every grade, superhuman and sub-human—as we may phrase it, taking our own race as a standard of comparison—reflect the divine image in ever varying proportions; teeming myriads of Lives are graded, as it were, on a mighty ladder, whose foot is set in the mire of the visible worlds and whose top is lost in the splendor of celestial radiance:

> ... the great world's altar-stairs
> That slope through darkness up to God.[2]

[1] Sāyana, *Commentary* on *Aitareyāraṇyaka*, II. iii. 2.
[2] *In Memoriam*.

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All religions have recognised the existence of superhuman Intelligences, and have called them by various names. The Hindū and the Buḍḍhist speak of them as Ḍevas, Shining Ones; the Hebrew, the Christian and the Musalmān name them Archangels and Angels; the Zoroastrian calls them the seven Ameshā-spentās (Archangels), with their hosts of sub-ordinate ministers, including the Farohars. Most of the religions also recognise the existence of inferior Intelligences, for the greater part sub-human, and they are spoken of in the folk-lore of all nations, and in the verse of the more imaginative poets of modern days; many sensitive persons feel the presence of conscious life in scenes of natural beauty, and many are able to see these lesser children of nature sporting in the woods, the streams, the air; they are called nature-spirits, elementals, fairies, genii, jinns, etc.

These Ḍevas, or Angels, are the ministers of God, the living Intelligences ever at work through what are called 'natural laws'. They are the agents of the divine Mind in its ceaseless activity, for God "maketh the Angels His messengers,"[1] "ministers of His

[1] *Al Qurān*, xxxv. 1.

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that do His pleasure".[1] These "Lords of Purity" rule in the spiritual and material worlds, "Lords over those living in water, Lords over those living on earth, Lords over the flying, Lords over those moving by leaps, Lords over the hoof-footed".[2] "Are they not all ministering Spirits?" asks the writer of the *Epistle to the Hebrews*.[3] The Hebrews tell of their guardianship of Elisha,[4] and of many similar ministrations, and declare that at the building of this earth "the morning stars sang together, and all the Sons of God shouted for joy".[5] Hinḍū and Buḍḍhist Scriptures are full of references to, and descriptions of, the Angels, and of the worlds other than our own; and the Lord Buḍḍha tells how He knows these worlds and their inhabitants.[6] According to the Hinḍū Scriptures the Creator brought into existence the great hosts of the Shining Ones (Ḍevas), those connected with man, and those needed to administer and vivify the laws of nature; these

[1] *Psalms*, ciii. 22.
[2] *Visparad*, Frag. i. 1.
[3] *Loc. cit.* i. 14.
[4] 2 *Kings*, vi. 17.
[5] *Job*, xxxviii. 7.
[6] *Tevijja Suṭṭa.*

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preceded men in the order of emanation. They have many names, but all draw their being and their powers from the one God: "All the Shining Ones are verily the Self; all rests on the Self,"[1] and whether their names are used, or not, all power is from God alone, as all warrants in a State bear the Monarch's name, though issued and carried out by his officers.

Some have to do with the administration of the laws of nature,[2] some, later, with the helping of men, and the answering of their prayers for material things: "They who desire success in action here worship the Shining Ones," but the spiritual man does not worship them, for they aid but in worldly success, and "transient indeed the fruit".[3]

In the Christian Church three great classes of Angels are mentioned, subdivided into nine groups: I. Seraphim, Cherubim, Thrones. II. Dominions, Virtues, Powers. III. Principalities, Archangels, Angels. The Principalities are the Angel Guardians of Nations and States, while the ninth order is specially concerned with man.

[1] *Manusmṛti*, xii. 119.

[2] See *Manusmṛti*, and any Purāṇa.

[3] *Bhagavaḍ-Gīṭā*, iv. 12; and vii. 23.

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Among the Musalmāns there are four great Archangels:[1] Jibra-il (Gabriel), the Holy Spirit, or Angel of Revelation; Michāel, the Angel of Protection; Azraël, the Angel of Death; Isrāfil, the Angel of Resurrection.[2] There is also an Angel of Prayer. Every man has two recording Angels attached to him, day by day. *Al Qurān* speaks much of the work of the Angels; they "subordinately govern the affairs of this world,"[3] and are described as having pure and subtle bodies, created of Nūr, a subtle fiery substance, as employed in recording the actions of men, and as separating the soul from the body at death[4] it was the Archangel Gabriel who brought the divine messages to the Prophet,[5] as, in the Christian Scriptures to the Virgin Mary.[6] *Al Qurān* speaks also of the inferior Intelligences, the five orders of Jinns, or genii, related to the five elements, created of fire, some good, some bad: "There are some of us [genii] who are upright; and there are some of us

[1] *Al Qurān*, xx. 107.

[2] *Ibid.* ii. 97, 117; xxi. 26; and scattered throughout.

[3] *Loc. cit.* lxxix. 1–5.

[4] *Loc. cit.* ii. 30; vi. 60; vii. 12; l. 16; lxxvii. 1–6.

[5] *Ibid.* ii. 96.

[6] *S. Luke*, i. 26.

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who are otherwise: we are of different ways."[1] Resort to them is not approved.

In the *Vendidād* a long list of nature-spirits is given, who are to be opposed.[2] There are also the Farohars of the sky, the waters, earth, trees, cattle, who uphold and maintain living beings.[3] It is interesting to notice that in Zoroastrianism the name Farohar, or Fravarshi, is used equally for nature-spirits and for the human Spirit; man is recognised as an Order in the huge series of living beings, with Orders stretching above him up to the manifested God, with Orders stretching below him down to the atom.

Religion bids us see in the universe not a dead machine, a soulless automaton, grinding away mechanically according to chemical and other laws; but a living organism, in which chemical action is the result of living activities—as the chemical changes in the cells of the brain are the result of the exercise of thought—and in which Spirit, as intelligence, guides matter, as nature, to deliberately foreseen and chosen ends. It

[1] *Loc. cit.* xi. 9.

[2] *Yasht,* xiii. Frag. 24; *Yasna,* xxiii. 1.

[3] *Loc. cit.* lxxii. 1–19.

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shows us man as evolving in the midst of beings, above and below him, evolving like himself to higher and higher stages, unfolding hidden possibilities, developing endless potentialities. He is one of a vast family, dwelling among elders and youngers, elders who help him, youngers who need his help. A dazzling panorama of interlinking lives unrolls before him, and he sees that both above and below him the divine Nature is working in the changeless and perfect Will which is Law; that below him creatures are compelled by that Law, and work unconsciously according to it; that above him creatures associate themselves joyfully with that Law, and work consciously according to it; that in the intermediate human Order alone is there an anarchy of warring wills. He begins to realise that this disharmony is a necessary stage between the compelled activities of the lower Orders and the voluntary, but equally law-abiding, activities of the higher ones; that man occupies the stage in which Will is evolving, and that anarchy must continue until that Will, which is an Aspect of God in him, has grasped the fact that in its voluntary association with the

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Parent Will lies its true freedom. "God saith: 'O man! only follow thou My laws and thou shalt become like unto Me, and then say: "Be!" and behold! it is'."[1] Then unfolds before him the grandiose conception of the Heavenly Man, the cells in whose body are living individuals, moved by one indwelling Life; it is a conception familiar to the Christian, who has been taught: "As the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ .... Ye are the body of Christ, and members in particular."[2] Those who rise above the anarchy of warring human wills into the superhuman state, become truly and literally "a glorious body" for the use of the indwelling Spirit, moved by a single Will, and that Will divine, to carry on the ever evolving worlds.

[NOTE—It is interesting to observe that the Zoroastrians name 30 *plus* 3 great Spirits; the Hinḍūs 33 great Ḍevas; the Gnostics 30 Root-Æons, *plus* Christ and the Holy Spirit and the Supreme, again 33. The 33 underlies the innumerable hosts.]

[1] *Sayings of Muhammad*, p. 115.

[2] 1 *Corinthians*, xii. 12, 27.

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HINDU

[All the world-scriptures are crowded with references to Angels, so only illustrative passages can be given.]

Indra, Mitra, Varuna, Agni, they call Him, and He is golden-feathered Garutmān. Of what is One, Sages speak as manifold; they call Him Agni, Yama, Mātarishva.

Rgveda, clxiv. 46.

With this nourish ye the Shining Ones, and may the Shining Ones nourish you.

Bhagavad-Gītā, iii. 11.

Those who long after success in action on earth, worship the Shining Ones.

Ibid. iv. 12.

They who worship the Shining Ones go to the Shining Ones; to the Ancestors go the Ancestor-worshippers; to the Elementals go those who sacrifice to Elementals; but My worshippers come unto Me.

Ibid. ix. 25.

To Thee the troops of Sūras enter in,
Some with joined palms in awe invoking Thee;
Banded Maharshis, Siddhas, cry: "All hail!"
Chanting Thy praises with resounding songs.

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Ruḍras, Vasus, Sāḍhyas and Ādityas,
Vishvas, the Ashvins, Maruṭs, Ushmapas,
Gandharvas, Yakṣhas, Siḍḍhas, Asuras,[1]
In wondering multitudes beholding Thee.

Ibid. xi. 21, 22.

Let a man ever engage in Veḍa-study, and in the rites of the Shining Ones; engaged in the rites of the Shining Ones, he supporteth the movable and immovable kingdoms.

Manusmṛti, iii. 75.

The Self is all the Shining Ones; all resides in the Self.

Ibid. xii. 119.

ZOROASTRIAN

Which belongs to the Ameshāspentās, the shining, having efficacious eyes, great, helpful, strong, Ahūrian—who are imperishable and pure. Who are all seven of like mind, all seven doing alike; like is their mind, like their word, like their action, like their Father and Ruler, namely the Creator Ahūra Mazda... who are there the creators and the destroyers of the creatures of Ahūra Mazda, their creators and overseers, their protectors and rulers. They it is who further the world at will, so that it does not

[1] Names of various grades of non-physical beings.

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grow old and die, does not become corrupt and stinking, but ever-living, ever profiting, a kingdom as one wishes it, that the dead may arise, and immortality for the living may come, which gives according to wish furtherance for the world.

Zamyad Yasht, Frag. iii. 15—19,
(Spiegel's *Avesta*).

(We remember with respect) the Farohars of Mānthra, the Farohars of the sky, the Farohars of waters, the Farohars of earth, the Farohars of trees, the Farohars of cattle, the Farohars of soul, and the Farohars of holy creations.

Yasht, XIII. Frag. xxiv. 86.

They (Farohars) uphold the sky, they uphold water, they uphold the earth, they uphold young ones in (the womb of) mothers, by which the young ones are protected from dying.

Yasna, xxiii. 1.

These Farohars help the beautiful growth of fruit-bearing trees, which before that help were lying without growth for a long period in one place in an immovable condition.

Yasht, XIII. Frag. xv. 55.

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BUDDHISM

He [the Buḍḍha] by Himself thoroughly understands, and sees, as it were, face to face, this universe—the world below with all its spirits, and the worlds above, of Māra and of Brahmā and all creatures, Samaṇas and Brāhmaṇas, Shining Ones and men, and He then makes His knowledge known to others.

Tevijja Suṭṭa.

By earnestness did Maghavān [Iṇḍra] rise to the lordship of the Shining Ones.

Ḍhammapaḍa, ii. 30.

The perfume of those who possess virtue rises up to the Shining Ones as the highest.

Ibid. iv. 56.

One's own self conquered is better than all other people; not even a Shining One, a Gaṇḍharva, not Māra with Brahman could change into defeat the victory of a man who has vanquished himself, and always lives under restraint.

Ibid. viii. 105.

Whatever spirits have come together here, either belonging to the earth or living in the air, let us worship the perfect Buḍḍha, revered by Shining Ones and men.

Raṭanasuṭṭa, 15.

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Many Shining Ones and men have devised blessings, longing for happiness.

Mahāmaṅgalasuṭṭa, 1.

Thou knowest the doings of this world, and that of the Shining Ones, and the final end.

Ḍhammikasuṭṭa, 2.

[Asked why men make offerings to the Shining Ones, the Lord Buḍḍha said:] He who, perfect and accomplished at the time of offering, obtains the ear of one or the other [Shining One] he will succeed, so I say.

Suṇḍarikabhāraḍvājasuṭṭa, 5.

[The Buḍḍhist Scriptures are sown with mentions of the Shining Ones; they rejoiced at the birth of the Prince who was to become the Buḍḍha, over His Illumination, preaching, etc.]

Not even in the pleasures of the Shining Ones does the disciple of the perfect Buḍḍha find pleasure.

Uḍānavarga, 18.

The disciple will overcome the earth, and the world of Yama, and the world of the Shining Ones.

Ibid. 43.

The Shining Ones even envy him whose senses, like horses well broken in by the driver, have been subdued.

Ibid. 24.

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We shall be like the radiant Shining Ones, feeding on happiness.

Ibid. 197.

Speak the truth; do not yield to anger; give, if thou art asked for little; by these three steps thou will go near to the Shining Ones.

Ibid. 224.

HEBREW

And Jacob went on his way. And the angels of God met him. And when Jacob saw them, he said: This is God's host.

Genesis, xxxii. 1, 2.

And Elisha prayed, and said: Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.

2 *Kings*, vi. 17.

The angel of the Lord encampeth round about them that fear Him and delivereth them.

Psalms, xxxiv. 7.

The chariots (*i.e.*, vehicles) of God are twenty thousand, even thousands of angels; the Lord is among them.

Ibid. lxviii. 17.

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God standeth in the congregation of the mighty; he judgeth among the Gods (angels).

Ibid. lxxxii. 1.

He shall give His angels charge over thee, to keep thee in all thy ways.

Ibid. xci. 11.

Who maketh his angels spirits; his ministers a flaming fire.

Ibid. civ. 4.

Praise ye the Lord. Praise ye Him, all His angels: Praise ye Him, all His hosts.

Ibid. cxlviii. 1, 2.

CHRISTIAN

The harvest is the end of the world; and the reapers are the angels.

S. Matthew, xiii. 39.

And there appeared unto him (Zacharias) an angel of the Lord, standing on the right side of the altar of incense..... And the angel said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth...To a

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Virgin ... and the Virgin's name was Mary.

S. Luke, i. 11, 19, 26, 27.

I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Ibid. xv. 10.

Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man.

S. John, i. 51.

An angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

Ibid. v. 4.

An angel of the Lord by night opened the prison doors.

Acts, v. 19.

Ye who received the law as it was ordained by angels, and kept it not.

Ibid. vii. 53.

But an angel of the Lord spake unto Philip.

Ibid. viii. 26.

He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him.

Ibid. x. 3.

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And the angel said unto him: Gird thyself and bind on thy sandals. And he did so. And he saith unto him: Cast thy garment about thee, and follow me. And he went out and followed; and he wist not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city, which opened to them of its own accord; and they went out and passed on through one street: and straightway the angel departed from him.

Ibid. xii. 8—10

For there stood by me this night an angel of the God whose I am, whom also I serve, saying: Fear not, Paul: thou must stand before Cæsar.

Ibid. xxvii. 23, 24.

For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Romans, viii. 38, 39.

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What then is the law? it was ordained through angels by the hand of a mediator.

Galatians, iii. 19.

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.

Colossians, i. 16.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Hebrews, i. 14.

Ye are come unto the city of the living God and to an innumerable company of angels.

Ibid. xii. 22.

The seven Spirits which are before His throne.

Revelation, i. 4.

The seven stars are the angels of the seven churches.

Ibid. i. 20

Which are the seven Spirits of God sent forth into all the earth.

Ibid. v. 6.

And I beheld, and I heard the voice of many angels round about the throne and

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the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands.

Ibid. v. 11.

And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Ibid. iv. 5.

ISLAMIC

Every one of them believeth in God and His angels.

Al Qurān, ii. 285.

God chooseth messengers from among the Angels.

Ibid. xxii. 76.

Praise be unto God, the Creator of heaven and earth, who maketh the angels His messengers, furnished with two and three and four pair of wings.

Ibid. xxx. 1.

He created the genii of fire clear from smoke.

Ibid. lv. 13.

By the angels which are sent by God, following one another in a continual series;

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and those which move swiftly, with a rapid motion; and by those which disperse His commands, by divulging them through the earth; and by those which separate truth from falsehood, by distinguishing the same; and by those which communicate the divine admonitions, to excuse or to threaten: verily that which ye are promised is inevitable.

Ibid. lxxvii. 1—7.

By the angels who tear forth the souls of some with violence; and by those who draw forth the souls of others with gentleness; by those who glide swimmingly through the air by the commands of God; and those who precede and usher the righteous to paradise; and those who subordinately govern the affairs of this world.

Ibid. lxxix. 1—5.

Verily, there are appointed over you Guardian Angels, honorable in the sight of God, writing down your actions, who know that which you do.

Ibid. lxxxii. 10—12.

And there are certain men who fly for refuge into certain of the genii: but they increase their folly and transgression; and they also thought as ye thought that God

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would not raise any one to life. And we (genii) formerly attempted to pry into what was transpiring in heaven; but we found the same filled with a strong guard of angels, and with flaming darts: and we sat on some of the seats thereof to hear the discourse of its inhabitants; but whoever listeneth now findeth a flame laid in ambush for him, to guard the celestial confines. And we know not whether their Lord intendeth to direct them aright. There are some among us who are upright; and there are some among us who are otherwise: we are of different ways. And we verily thought that we could by no means frustrate God in the earth, neither could we escape Him by flight: wherefore when we had heard the direction contained in the *Qurān*, we believed therein.

Ibid. lxxii. 6—14.

SIKH

What is that gate, what that house in which sitting, He supports all?

Countless are the musical instruments, countless are the players,

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Countless are the Rāgas together with the Rāgiṇīs (sung there) and countless are the singers.

To Thee sing wind, water, fire and Ḍharma-Rāja at Thy door;

To Thee sings Chiṭra-Guptа, who writes and knows (the karma), and having written, judges according to Ḍharma.

To Thee sing Shiva, Brahmā and Shining Ones adorned, created by Thee;

Indra seated on his throne, together with the host of Shining Ones, glorify Thee at Thy gate;

To Thee sing the Siḍḍhas in their deep meditation, the Devotees sing, having reflected;

To Thee sing the Jaṭis, the truthful and the contented;

To Thee sing the hardy heroes;

To Thee sing the Paṇḍiṭs, Ṛshis, from age to age with Vēḍas;

To Thee sing the fascinating Mohonis of heaven, regions of Death and Hell;

To Thee sing Raṭnas, which Thou hast created, together with all the Ṭīrṭhas;

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To Thee sing the heroes, and all the four species of creation glorify Thee;

To Thee sing the regions, the countries, the worlds, which are made and preserved by Thee;

To Thee sing those who please Thee, who are full of happiness, steeped in Thy devotion;

Many others sing to Thee whom I cannot recall; how far can Nānak think?

He is, and He alone is the real Lord, eternally true and of true name.

He is and shall be for ever, and He shall not be destroyed.

Japji, Guru I.

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CHAPTER IV

The Incarnation of Spirit

The whole universe may be said to be an incarnation of Spirit, since no fragment of matter, however minute, could hold together for one instant save for the life which ensouls it. Matter exists but for the expression of Spirit, and is meaningless, purposeless, useless, save as the medium for such expression. This truth—true of everything everywhere—has been expressed partially in many ways by different religions, and more particularly by the teaching of the special indwelling of God in certain men, or the special overshadowing by God of certain men, as a particular detail included in the general doctrine that all Life, all Spirit, comes forth from God, "as certain also of your own poets have said: For we are also His offspring".[1]

[1] *Acts*, xvii. 28.

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As in the mystic regions of subtlest matter 'Aspect' becomes 'Person' and 'Person' 'Aspect,' even so divine Incarnations, Inspiration, and the Incarnation of Spirit in every living creature are only degrees of the manifestation of the Supreme Life. As when a thorn pierces the foot, the consciousness which upholds the body generally becomes, for the moment, specially concentrated on the spot injured, and then guides to the spot the hand to remove the thorn; so, in special needs of the world, God's consciousness for its helping centres itself in a special Incarnation in the highest degree known among men; lower degrees of such centring, varying in detail, are the cases of Prophets, Heroes, Rulers, Saints, Teachers, Poets, Artists, and the like. "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations; but it is the same God which worketh all in all."[1]

The Hindū has his Avaṭāras—One who descends, God-with-us—believing that from time to time, the second Aspect of Deity

[1] 1 *Corinthians*, xii. 4—6.

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manifests Himself in a human form for the world's helping:

> Though unborn, the imperishable Self, and also the Lord of all beings, brooding over nature, which is Mine own, yet I am born through My own power. Whenever there is decay of righteousness, O Bhārata, and there is exaltation of unrighteousness, then I Myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.[1]

He has also his Sages (Ṛshis), his Ascetics (Yogīs), who by lives of purification and effort have rendered the matter of their bodies so translucent that the divine Spirit within the temple of the body shines out well-nigh undimmed by the fleshly covering; and these great Ones are God's Messengers in His world, the dispensers of His truths, the Revealers of his Nature, His Will, His Love; through Them come to the human race the Scriptures which are the authoritative documents within each religion; and

[1] *Bhagavaḍ-Gīṭā*, iv. 6—8.

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while the Hiṇḍū has his own Prophets and his own Revelation received through them, he thoroughly and joyfully recognises that other religions have also their Prophets and Revelations, as authoritative and as useful to them as are his own to himself.

Beyond these special cases of divine incarnation, or overshadowing, the Hiṇḍū believes also that every man is a divine incarnation, that God verily dwells in the heart of man. To him every man—nay, every animal, tree and mineral—is Spirit incarnate; forms may change, may be born and die, but Spirit abideth ever.

The Zoroastrians see in their supreme Prophet—the first of a line of Zoroasters, though some modern Zoroastrians confuse them all into one—the divine Light by which they tread their way in this world. Ahūra Mazda speaks directly to Him, and He is the Revealer of the Law. He holds to the Zoroastrian a position similar to that which is held, to the Hiṇḍūs, by their divine Law-giver Manu and the Ṛṣhis. Sosiosh, the final manifestation, is the figure nearest to the Hiṇḍū conception of an Avaṭāra.

The Hebrew has, as the Father of his

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race, Abraham, "the Friend of God," as his law-giver Moses, and a long line of Prophets, Revealers of the Divine Will to his people. "The word of the Lord came unto" so-and-so is a phrase frequently used to indicate the divine overshadowing. "The Spirit of the Lord God is upon me," says Isaiah.[1] "And the Lord said unto me, 'Behold, I have put My words in thy mouth,'" says Jeremiah.[2] So also does Isaiah declare of a future Teacher of the House of David: "The Spirit of the Lord shall rest upon him,"[3] words claimed by the Christ as describing Himself.[4]

The Buḍḍhist recognises in the Lord Buḍḍha the divine Self freed from the limitations of ignorance, the Enlightened One, and sees in Him the crowning glory of a long series of lives devoted to the helping of the world; He reaches the rank of Boḍhisaṭṭva, the World-Teacher, and pursues for thousands of years His blessed work; finally, He takes His last birth upon earth, and in this last body reaches perfect

[1] *Loc. cit.* lxi. 1.
[2] *Loc. cit.* i. 9.
[3] *Loc. cit.* xi. 2.
[4] *S. Luke*, iv. 16—21.

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Illumination. The Buḍḍhist does not regard Him as unique; there are many Buḍḍhas; each of Them is an example of what a man may become by many lives devoted to the one pure purpose of serving humanity. "Look inward, thou art Buḍḍha," says the Chinese believer. The Buḍḍha is the perfect type of man become divine, of the incarnation of Spirit, ever repeated, until Spirit is wholly master of matter.

The Christian joins hands with the Hinḍū in the belief that the second Aspect of Deity—the second Person of the Trinity—has manifested Himself in the form of man, not, as with the Hinḍū, many times, but only once. "Now once in the end of the world hath He appeared."[1] "God, who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, whom He hath appointed Heir of all things, by whom also He made the worlds."[2] This is, to the Christian, the Incarnation, the one perfect manifestation of God to the world, His very Self in human

[1] *Hebrews*, ix. 26.

[2] *Ibid.* i. 1, 2.

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form, "perfect God and perfect Man,"[1] even as to many Hinḍūs Rāma or Kṛṣhṇa is the one perfect manifestation. But while the Christian regards Him as thus unique, he also recognises that man is to be raised to perfection by His indwelling: "That Christ may dwell in your hearts by faith."[2] "My little children, of whom I travail in birth again until Christ be formed in you."[3] "Until we all come in the unity of the faith, and of the knowledge of the Sŏn of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."[4] As the Hinḍū looks for the Kalki Avaṭāra, as the Zoroastrian looks for Sosiosh, as the Buḍḍhist looks for the Boḍhisaṭṭva Maiṭreya, as the Musalmān looks for the Māhdī or the twelfth Imām, so the Christian looks for Christ, to close the present age, and "make all things new".[5] The names are different, but the idea is one.

The Christian Church recognises the existence of specially God-inspired men, Prophets,

[1] *Athanasian Creed.*

[2] *Ephesians*, iii. 17.

[3] *Galatians*, iv. 19.

[4] *Ephesians*, iv. 13.

[5] *Revelation*, xxi. 5.

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Apostles, Saints of various degrees, and is quite at one with the Hebrews in this matter. In fact no religion is without these shining manifestations of the incarnation of Spirit.

The Christian moreover also believes that the Spirit is incarnated in every man: "Know ye not that your bodies are the temple of God, and the Spirit of God dwelleth in you?"[1] Thus for him also is every man a divine incarnation, and the Christ is "the first-born among many brethren".[2] This is the glorious truth which ensures the fulfilment of the Christ's command, else hopelessly beyond human reach: "Be ye therefore perfect, even as your Father which is in heaven is perfect."[3] For while the outer man struggles against weaknesses and temptations, the divine Inner Man pours out strength in proportion to the efforts made to utilise it: "Work out your own salvation.....for it is God which worketh in you both to will and to do of His good pleasure."[4] There may be some Christians

[1] 1 *Corinthians*, iii. 16.
[2] *Romans*, viii. 89.
[3] *S. Matthew*, v. 48.
[4] *Philippians*, ii. 12, 13.

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who hesitate to take the full glory and strength flowing from these texts, which teach that the human Spirit is in very truth divine; but even these believe that every man is an Immortal Spirit clothed in flesh, that Spirit is incarnated in every human being, and thus hold the belief which is the pledge of man's eternity, even if not in its fullest and most glorious form.

The children of Islām have nothing in their faith which corresponds to the idea of the Avaṭāra, or the Christ; in fact, they reject it in precise terms probably because of the supreme necessity before spoken of. But they hold fully to the doctrine of specially God-inspired men, or Prophets, recognising those of all nations and paying them reverence. "We make no distinction at all between any of them."[1] As regards every man being an incarnate Spirit, in that Islām is in agreement with the elder faiths; One of the most inspired and most deeply venerated of her sons has said: "Thou art God, the One Reality."[2]

Among the Sūfīs, this Spirit is recognised

[1] *Al Qurān*, ii. 136; iv. 151.

[2] Shams Tabrez.

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as divine, but many Musalmāns, while affirming that human Spirits have their origin in God, would not assent to their having an identity of nature with Him.

There is difference of opinion, though only in modern days, as to the method whereby man reaches perfection, and a majority, probably, of Christians and Musalmāns would assert the continual new creation of human Spirits by God, to inhabit new bodies, as against the idea of the repeated embodiments of the same Spirit in a series of lives. But the elder religions of the world, living and dead, were unanimous in their declaration that the Immortal Spirit slowly unfolded his divine powers through a long succession of lives upon earth, separated by intervals spent in the super-physical worlds; the earthly lives were regarded as being devoted to the gathering of experience; the disembodied lives to suffering the results of evil experiences, and to transforming the good experiences into intellectual and moral capacities. These capacities, wrought out in the heavenly world after death, form the character with which the babe is born in his next life on earth. This belief, in one form or another, more or less philosophically

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worked out, seems to have existed in the early days even of the religions from which it disappeared later, as may be seen from the references to it in early Christian writings,[1] and in those of the Musalmān mystics of the Middle Ages. It is re-appearing in Christendom and in Islām at the present day, on account of its inherent reasonableness, the explanation it affords of the apparent injustices of human life, and its joyous certainty of ultimate good for all; moreover, the philosophically-minded recognise that a Spirit specially created for a body at birth cannot rationally be regarded as immortal.

Followers of the older faiths will, of course, include the great series of recurrent earthly and super-physical lives in their teachings, as the most striking of all the illustrations of Spirit incarnating in matter; while those of the younger faiths will include it or not, according to their reading of their authorities and their own reason and judgment. Certain it is that up to the sixth century A. D. Reincarnation, in one form or another, was a doctrine of Universal Religion.

[1] Origen's form of the doctrine was condemned at a Church Council, A. D. 533.

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HINDU

Divine Incarnation

Though unborn, the imperishable Self, and also the Lord of all beings, brooding over nature, which is Mine own, yet I am born through My own Power. Whenever there is decay of righteousness, O Bhāraṭa, and there is exaltation of unrighteousness, then I Myself come forth; for the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age.

Bhagavaḍ-Gīṭā, iv. 6—8.

Prophets (Ṛṣhis)

This imperishable yoga I declared to Vivasvān; Vivasvān taught it to Manu; Manu to Ikṣhvāku told it. This, handed on down the line, the King-Sages knew.

Ibid. iv. 1, 2.

The seven ... great Ṛṣhis, the ancient Four and also the Manus, were born of My nature and mind.

Ibid. x. 6.

All the Ṛṣhis have thus acclaimed Thee, as also the divine Ṛṣhi Nāraḍa; so Asiṭa, Ḍevala, and Vyāsa.

Ibid. x. 13.

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General

Having known the Supreme Brahman, the Supreme Immensity, as the Essence hidden in all creatures, the one Pervader of the Universe, the Lord, they become immortal.

Shveṭāshvaṭara Upaniṣhaṭ, iii. 7.

The Spirit, the Inner Self, ever dwelling in the heart of men.

Ibid. iii. 13.

He, this Self, is Brahman.

Bṛhaḍāraṇyaka Upaniṣhaṭ, IV. iv. 5.

He, this great unborn Self, He is intelligence in living creatures . . . . He, this great, unborn, undecaying, deathless, immortal, fearless Self is the fearless Brahman.

Ibid. IV. iv. 22, 25.

Know the Self the chariot-owner, the body the chariot.

Katha Upaniṣhaṭ, I. iii. 3.

Re-incarnation

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

Bhagavaḍ-Gīṭā, ii. 22.

As a goldsmith, having taken a piece of gold, makes another form, new and more

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beautiful, so, verily the Self, having cast off this body and having put away ignorance, makes another new and more beautiful form.[1] .... Having arrived at the end of that work—whatsoever he here doeth—he returns again from that world to this world of action.

Bṛhaḍāraṇyaka Upaniṣhaṭ, IV. iv. 4, 6.

Having abandoned the former body, the incarnate Spirit, following the Law of Karma, obtains either heaven or hell according to his deeds. And having obtained a celestial body, or a body of suffering born of objects of desire, he experiences varied fruit in heaven or hell. At the end of the fruits, when the time for his rebirth arrives.... then Time unites him again with activities selected from the accumulation of past activities.

Ḍevī Bhāgavaṭa, IV. xxi. 22—25.

In the vast Brahman-wheel, the source and support of all embodied Spirits, the ego is made to wander, thinking himself and the Ruler different. United with Him, he obtains immortality.

Shveṭāshvaṭara Upaniṣhaṭ, i. 6.

He goes from death to death who here sees manyness .... Having thus become wise,

[1] For use in the heaven-world.

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calm, subdued, dispassionate, enduring, collected, he sees the Self in the Self, he sees the Self as all; nor does sin overcome him, he overcomes all sin; nor does sin consume him, he consumes all sin. Free from sin, free from passion, he is of the nature of Brahman; this is the Brahman-world.

Bṛhadāraṇyaka Upaniṣhaṭ, IV. iv. 23.

Verily, whoever is wise, thoughtful, always pure, he obtains that goal whence he is not born again.

Katha Upaniṣhaṭ, I. iii. 8.

ZOROASTRIAN

Prophets

[Zarathushtra, the Prophet, is constantly addressed in the *Avesta* by Ahūra Mazda.]

I took Thee, O Ahūra Mazda, truly as Evolver, when (Thy Messenger Sarosh Yazad) came to me through Behman (Good Mind).

Ushtavad Gāthā, xliii. 7.

O Ahūra Mazda! when will come the excellent Buḍḍhi of Soshiants, which is

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enlightening of the days (of Resurrection) along with the effective and potent heavenly voice for the evolving of the world of purity?

Ibid. xlvi. 3.

Re-incarnation

Those who, in the season of prosperity, experience pain and grief, suffer them on account of their words or deeds in a former body, for which the Most Just now punisheth them.

The Desātir, The Book of the Prophet, the Great Ābād.

HEBREW

Prophets

When they came thither to the hill, behold a company of Prophets met him; and the Spirit of God came upon him, and he prophesied among them.

1 *Samuel*, x. 10.

And the Spirit of the Lord shall rest upon him... and shall make him of quick understanding.

Isaiah, xi. 2, 3.

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Behold My servant, whom I uphold, Mine elect in whom My soul delighteth, I have put My Spirit upon him.

Ibid. xlii. 1.

Before thou camest forth from the womb I sanctified thee, and I ordained thee a Prophet.

Jeremiah, i. 5.

And He said unto me: "Son of man, I send thee to the children of Israel . . . and thou shalt say unto them: 'Thus saith the Lord God'. And they . . . shall know that there hath been a Prophet among them."

Ezekiel, ii. 3, 4, 5.

And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out My Spirit.

Joel, ii. 28, 29.

Behold, I will send My Messenger, and he shall prepare the way before Me.

Malachi, iii. 1.

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General

God created Man in His own image, in the image of God created He him.

Genesis, i. 27.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

Ibid. ii. 7.

Re-incarnation

Behold, I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord.

Malachi, iv. 5.

For I was a witty child, and had a good Spirit. Yea rather, being good, I came into a body undefiled.

Wisdom of Solomon, ix. 15.

They say that all souls are incorruptible; but that the souls of good men are only removed into other bodies—but that the souls of bad men are subject to eternal punishment.

De Bello Judaico, Josephus, ii. 8.

Do ye not remember that all pure Spirits who are in conformity with the divine dispensation, live on in the loveliest of heavenly places, and in course of time they are again sent down

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to inhabit sinless bodies; but the souls of those who have committed self-destruction are doomed to a region in the darkness of the under-world?

Ibid. (Address of Josephus given by himself to Jewish soldiers, who were going to kill each other to escape capture by Romans, at the fort of Zotapata.)

All the souls are subject to the trials of transmigration; and men do not know which are the ways of the Most High in their regard. They do not know how many transformations and mysterious trials they must undergo; how many Souls and Spirits come to this world without returning to the palace of the Divine King. The Souls must re-enter the absolute substance whence they have emerged. But to accomplish this end they must develop all the perfections, the germ of which is planted in them; and if they have not fulfilled this condition during one life, they must commence another, a third, and so forth, until they have acquired the condition which fits them for re-union with God.

Quotation from *Zohar*, given by E. D. Walker, in *Re-incarnation: a study of forgotten truth*, p. 212.

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BUDDHISM

Re-incarnation

Such a one who does his duty is tolerant like the earth, or like a threshold; he is like a lake without mud; no new births are in store for him.

Ḍhammapaḍa, vii. 95.

Some people are born again; evil-doers go to hell; righteous people go to heaven; those who are free from all worldly desires attain Nirvāṇa.

Ibid. ix. 126.

Looking for the maker of this tabernacle, I have run through a course of many births, not finding him; and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again.

Ibid. xi. 153.

Given up to pleasure and deriving happiness, men undergo (again and again) birth and decay.

Ibid. xxiv. 341.

If thy mind is altogether free, thou wilt not again enter into birth and decay.

Ibid. xxiv. 348.

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He in whom there are no sins whatsoever originating in fear, which are the causes of coming back to this shore, that ascetic leaves this and the further shore, as a snake its old worn-out skin.

Uragasuṭṭa, 15.

Having, like a bull, rent the bonds; having, like an elephant, broken through the galuchchhi creeper, I shall not again enter into a womb.

Ḍhariyasuṭṭa, 12.

Those who know whence sin arises drive it away. Listen, O Yakṣha! They cross over this stream which is difficult to cross and has not been crossed before, with a view to not being born again.

Sūchilomasuṭṭa, 4.

Having gone to calamity, from womb to womb, from darkness to darkness, such an ascetic verily, after passing away, goes to pain.

Ḍhammachariyasuṭṭa, 5.

Having earnestly called upon Him who has completely left birth and death behind.

Vaṅgīsasuṭṭa, 9.

He who is composed, who has crossed over the stream . . . , who is wearing the last body.

Sunḍarikabhāraḍvājasuṭṭa, 18.

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Those who in this world rightly understand this: "This is the last (birth)," there is no rebirth.

Māghasuṭṭa, 16.

He who is calm, having left behind good and evil, free from defilement, having understood this and the other world, and conquered birth and death, such a one is called a Samaṇa.

Sabhiyasuṭṭa, 11.

The man who knows his former dwellings, who sees both heaven and hell, and has reached the destruction of births, him I call a Brāhmaṇa.

Vāsetthasuṭṭa, 54.

Those who again and again go to the world with birth and death, to existence in this way or in that way—that is the state of ignorance . . . . The wise . . . . do not go to rebirth.

Dvayaṭānupassanāsuṭṭa, 6, 10.

I am converted; I am no longer liable to be reborn in a state of suffering, and am assured of final salvation.

Mahāparinibbānasuṭṭa, ii. 10.

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CHRISTIAN

Divine Incarnation

And the angel answered and said unto her: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God.

S. Luke, i. 35.

The Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said: "Thou art my beloved Son; in Thee I am well pleased."

Ibid. iii. 22.

The Word was God.... And the Word became flesh and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth.

S. John, i. 1, 14.

John bare record, saying: I saw the Spirit descending from heaven like a dove, and it abode upon Him.... And I saw and bare record that this is the Son of God.

Ibid. i. 32, 34.

God so loved the world that He gave His only begotten Son, that whosoever believeth

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in Him should not perish, but have everlasting life.

Ibid. iii. 16.

Jesus answered them: "Is it not written in your law, I said, Ye are Gods? If he called them Gods, unto whom the word of God came and the scripture cannot be broken: Say ye of Him, whom the Father hath sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

S. John, x. 34—36.

God was in Christ reconciling the world unto Himself.

2 *Corinthians,* v. 19.

God, who at sundry times and in divers manners, spake in time past unto the Fathers by the Prophets, hath in these last days spoken unto us by His Son.

Hebrews, i. 1, 2.

Prophets

He gave some Apostles; and some Prophets; and some Evangelists; and some Pastors and Teachers.

Ephesians, ii. 11.

And are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.

Ibid. ii. 20.

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General

For it is not ye that speak, but the Spirit of your Father which speaketh in you.

S. Matthew, x. 20.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Acts, ii. 4.

That which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him since the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.

Romans, i. 19, 20.

For as many as are led by the Spirit of God, they are the sons of God.

Ibid. viii. 14.

The Spirit itself beareth witness with our Spirit, that we are the children of God.

Ibid. viii. 16.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

1 *Corinthians*, iii. 16.

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What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own ..... Glorify God in your body and in your Spirit which are God's.

Ibid. vi. 19, 20.

For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2 *Corinthians,* vi. 16.

In whom (Christ) ye also are builded together for an habitation of God through the Spirit.

Ephesians, ii. 22.

Work out your own salvation . . . for it is God which worketh in you.

1 *Philippians,* ii. 12, 13.

Whereunto I also labor, striving according to His working, which worketh in me mightily.

Colossians, i. 29.

Ye also, as lively stones, are built up a spiritual house.

1 *Peter,* ii. 5.

Re-incarnation

For all the Law and the Prophets prophesied unto John. And if ye will receive it,

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this is Elias, which was for to come.

S. Matthew, xi. 13, 14.

When Jesus came into the coasts of Cæsarea Philippi, He asked His disciples, saying: "Whom do men say that I, the Son of man, am?" And they said: "Some say that Thou art John the Baptist; some Elias, and others Jeremias, or one of the Prophets."

Ibid. xvi. 13, 14.

And His disciples asked Him saying; "Why then say the scribes that Elias must first come?" And Jesus answered and said unto them: "Elias truly shall first come and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them." Then the disciples understood that He spake unto them of John the Baptist.

Ibid. xvii. 10—13.

And as Jesus passed by, He saw a man which was blind from his birth. And His disciples asked Him saying: "Master, who did sin, this man or his parents, that he was born blind?"

S. John, ix. 1.

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He that overcometh will I make a pillar in the temple of my God, and he shall go out no more.

Revelation, iii. 12.

Origen taught that forth from God come all Spirits that exist, all being dowered with free-will; that some of these refused to turn aside from the path of righteousness, and, as a reward, took the place which we speak of as that of the angels; that then there came others who, in the exercise of their free-will, turned aside from the path of duty, and then passed into the human race to recover, by righteous and noble living, the angel condition which they had not been able to preserve; that others, still in the exercise of their free-will, descended yet deeper into evil, and became evil spirits or devils. So that all these Spirits were originally good; but good by innocence, not by knowledge. And he points out also that angels may become men, men become angels, and even the evil ones themselves may climb upwards once more, and become men and angels again.

De Principiis, passim.

On S. John the Baptist being filled with the Holy Ghost from his mother's womb,

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he says that some "may think that God fills individuals with His holy Spirit, and bestows upon them sanctification, not on grounds of justice and according to their deserts, but undeservedly. And how shall we escape that declaration: 'Is there unrighteousness with God? God forbid.' Or this, 'Is there respect of persons with God?' For such is the defence of those who maintain that souls come into existence with bodies."

Ibid. I. vii. 4.

Is it not more in conformity with reason that every soul for certain mysterious reasons (I speak now according to the opinion of Pythagoras and Plato and Empedocles, whom Celsus frequently names), is introduced into a body, and introduced according to its deserts and former actions?

Origen, *Contra Celsum,* I. xxxii.

If we examine the case of Esau, we may find he was condemned because of his ancient sins in a worse course of life.

Jerome, *Letter to Aritus.*

[Many similar passages may be found in the Church Fathers, some implying only the pre-existence of the Spirit in other worlds, some repeated lives in this world.]

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ISLAMIC

Prophets

We formerly delivered the book of the law unto Moses, and caused Apostles to succeed him, and gave evident miracles to Jesus the Son of Mary, and strengthened Him with the Holy Spirit.

Al Qurān, ii. 86.

Say, we believe in God, and that which hath been sent down to us .... and that which was delivered unto the Prophets from their Lord; we make no distinction between any of them.

Ibid. 136.

Mankind was of one faith, and God sent Prophets.

Ibid. 212.

Every one of them believeth in God and His Angels, and His Scriptures, and His Apostles; we make no distinction at all between His Apostles.

Ibid. 285.

When the angel said: O Mary, verily God sendeth thee good tidings, that thou shalt bear the Word, proceeding from Himself; His name shall be Christ Jesus, the Son of Mary, honorable in this world and

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in the world to come, and one of those who approach near to the presence of God.

Ibid. iii. 45, 46.

God best knoweth whom He will appoint for His Messenger.

Ibid. vi. 124.

Now are we convinced by demonstration that the Apostles of our Lord came unto us with truth.

Ibid. vii. 44.

He (Hūd) replied: O my people, I am not guided by folly; but I am a Messenger unto you from the Lord of all creatures: I bring unto you the messages of my Lord; and I am a faithful counsellor unto you.

Ibid. vii. 68, 69.

And how many Prophets have we sent among those of old?

Ibid. xliii. 5.

General

Verily I am about to create man of clay: when I shall have formed him, therefore, and shall have breathed my Spirit into him.

Ibid. xxxviii. 71, 72.

God in the heart of every Mūmin.

The Sayings of Muhammad, p. 10.

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Re-incarnation

How is it that ye believe not in God? Since ye were dead, and He gave you life, He will hereafter cause you to die, and will again restore you to life; then shall ye return unto Him.

Al Qurān, ii. 28.

God generates beings and sends them back over and over, till they return to Him.

Ibid. xxx. 10.

(The Soul) came first to the mineral kingdom; and from the mineral to the vegetable. He passed ages in the vegetable, and forgot the mineral in his struggles. When he came to the animal kingdom from the vegetable, he lost the memory of the vegetable state. Again, from the animal to the human, he is drawn up by the Creator you know. So, he went up from one kingdom to another —till he grew into an intelligent being.

The Mesnavī, iv. Jalal-ud-Dīn Rumi.

"I died from the mineral, and became a plant.

I died from the plant, and re-appeared in an animal.

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I died from the animal, and became a man.

Wherefore then should I fear? When did I grow less by dying?

Next time I shall die from the man,

That I may grow the wings of the angel.

From the angel too must I seek advance: all things shall perish save His Face.

Once more shall I wing my way above the angels;

I shall become that which entereth not the imagination.

Then let me become naught, naught. For the harpstring

Crieth unto me: "Verily, unto Him shall we return."

Ibid.

O brother, know for certain that this work has been before thee and me (*i.e.*, in bygone ages), and that each man has already reached a certain stage. No one has begun this work for the first time.

Letters from a Sufi Teacher (Sharf-ud-Dīn Manerī) translated into English, p. 14.

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SIKH

This world is the dwelling place of the True One. And the True One dwells in it.

Asa ki var, Guru I.

He is in the mind and in Him is the mind.

Sukhmani, Guru V.

Sayeth Nānak, this Spirit-Ego, bound by karma, recurs.

Bhairon, Guru III.

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CHAPTER V

The Two Basic Laws

The laws of the unfolding of the Spirit in his material vehicles, and of the growth, or evolution, of those vehicles, are two.

The first Law is the Law of Action and Re-Action, known often in modern days by the convenient eastern word 'Karma'. Karma is the Samskṛt for Action, and naturally includes Re-Action, since these are inseparable: "Action and Re-Action are equal and opposite," says Science. Wherever there is Action there must inevitably be Re-Action, and this is the Law of the material worlds; every object is related to, interlinked with, other objects, and by these inter-relations they evolve. Hence it is the Law of Evolution for man's bodies, whether they be made of dense or of subtle matter; matter is in continual movement, is ever vibrating, and the Spirit embodied in matter cannot escape from

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this Law. For every change of consciousness in the Spirit—every desire, every thought, every activity—is accompanied by a change of vibration in the bodies which clothe him; and every vibration in those bodies, initiated from without, from other embodiments in the universe in which he is living, causes in him a change of consciousness. This is the inevitable and unceasing correlation between Spirit and matter, between the Life and the form in which it is embodied. All these changes come under the Law of Action and Re-Action, the Law of Cause and Effect, the Law of Evolution in matter.

The second Law is the Law of Sacrifice, as universal in the realm of Spirit as the Law of Action and Re-Action is universal in the realm of matter. The Spirit unfolds under the Law of Sacrifice, as the body evolves under the Law of Action and Re-Action. The Spirit lives and triumphs by sacrifice, as the body thrives and evolves by wisely directed activity; hence the spiritual declaration is: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal,"[1] and:

[1] *S. John*, xii. 25.

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"It is more blessed to give than to receive".[1]

A 'natural law' is an expression of the divine Nature, and is changeless and inviolable; we cannot alter it; we can only disregard it, and the disregard, bringing us into conflict with the law, brings pain. We bruise ourselves against it, as a man who flings his body against a rock. Moreover, a natural law has no rewards and no punishments, only inevitable sequences, and these sequences reveal the existence of the law. Joy and pain follow respectively harmony with, and disregard of, the law.

The Law of Action and Re-Action

The divine Will makes for Righteousness, and those who disregard it must inevitably suffer. Hence the continual warning of Sages and Prophets, that all which is against righteousness is a cause of pain. As said by the Lord Buddha:

> If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage. . . . . If a man speaks or acts with a pure

[1] *Acts*, xx. 35.

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thought, happiness follows him, like a shadow that never leaves him. [1]

S. Paul has also put it very strongly:

Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap. [2]

In the physical world no one now denies the inviolability of natural law; it is recognised that man by knowledge can play one law off against another, that he can oppose one force by another, and so obtain a result at which he aims. But "Nature is conquered by obedience," and the inviolability of law alone makes science possible. The law is as inviolable in super-physical worlds as in physical, for all worlds are God-built and God-sustained, and it works along three main lines, which flow from our threefold Spirit, the trinity which is our Self.

By our Will, showing itself also as Desire, we attract or repel surrounding objects to and from ourselves; that which we passionately desire, or resolutely will, comes to us; our action by will or desire on objects and people around us brings the re-action of approach or

[1] *Dhammapada*, i. 1, 2.

[2] *Galatians*, vi. 7.

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withdrawal; the so-called 'lucky' people are those of strong desires or strong will; a subtle magnetism brings into their hands that for which they long. The force must be sustained and strong if it is to work quickly, but it is sure; and a careful study of the world around us proves to demonstration the existence of this force in ourselves and in others. It is the reflexion of the divine Will in us, which says: "'Be,' and behold it is."[1] The student will recall Dante's reference to Deity, in whom Will and Act are one.

By our Thought we create our character, for a thought often repeated becomes a habit, and a habit gradually crystallises into a permanent quality, or a part of our character. Thought is the cause of action, and to the spiritual sight is the hidden side of it:

> I say unto you, that whosoever looketh on a woman to lust after her, *hath committed adultery with her* already in his heart.[2]

That on which the mind dwells, the body performs:

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[1] *Al Qurān*, ii. 117.

[2] *S. Matthew*, v. 28.

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> Man is created by thought; that which he thinks on in one life, he becomes in another. [1]
>
> All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. [2]

By our Activity—our acting on others—we bring about a similar re-action on ourselves. Happiness spread among others means happiness flowing back on ourselves; pain wrought on others re-acts as suffering to ourselves.

Stern as the teaching may sound, it is stern with the beautiful sternness of nature, whereby God is ever speaking and bringing our wills into accord with His own. The Hebrew Psalmist recognised this when he declared: "Unto Thee, O Lord, belongeth mercy; *for* Thou renderest to every man according to his work." [3] By the joy that follows righteousness, by the pain that treads on the heels of ill, we learn to harmonise our will with the Will that guides the worlds. Man may sow what seed he

[1] *Chhāndogya Upaniṣhaṭ*, III. xiv. 1.

[2] *Ḍhammapaḍa*, i. 1.

[3] *Psalms*, lxii. 12.

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will, but, having sown, the harvest will be of that seed, and of none other. Gradually he learns to choose good seed.

In such a world of law man may tread with assured steps; right desires will bring to him right objects; right thoughts will build right character; right action will shape right environment. So will his bodies become ever better instruments of the Spirit, and evolve towards perfection.

The Law of Sacrifice

Sacrifice is the outpouring of life for the benefit of others, and this law of the unfolding Spirit is the law by which the worlds are built and upheld. The religions of the world, in varied symbols, place sacrifice as the beginning of divine manifestation. The Hindū sees the dawn of the divine revealing in the "sacrificial horse,"[1] and sings of the supreme Spirit (Puruṣha) as sacrificed to make the worlds;[2] the Christian speaks of the Lamb "slain from the foundation of the world;"[3] the Zoroastrian tells of the time when earth and heaven were not, and

[1] *Bṛhadāraṇyaka Upaniṣhat*, I. i. 1.

[2] *Ṛgveda*, Puruṣha Sūkta.

[3] *Revelation*, xiii. 8.

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Zervāne by sacrifice brought about the manifestation of Ahūra Mazda, the Creator.[1] This outpouring of the Divine Spirit to bring the universe into being stamps on it Sacrifice as the Law of Life, and bids us realise that, to Spirit, Sacrifice is a joyful expression of life, and not a pain, as it seems to the body. To the spiritual man:

> To be a carrier of His light, a messenger of His compassion, a worker in His realm—that appears as the only life worth living; to hasten human evolution, to serve the Good Law, to lift part of the heavy burden of the world—that seems to be the very gladness of the Lord Himself.[2]

Spirit, being the direct emanation of God's Life, is a spring fed from an inexhaustible source, and the more it pours out, the more flows into it. In the material worlds, the endless chain of cause and effect—effect becoming a new cause, and so on endlessly—binds; "the world is bound by action,"[3] truly, and every action done is a new bond.

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[1] *Essays on the Pārsīs*, Dr. Haug, p. 13.

[2] *The Ancient Wisdom*, Annie Besant, p. 287.

[3] *Bhagavad-Gītā*, iii. 9.

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But the action which is done as part of the divine Activity, in which the doer is but an agent, in which he seeks for nothing, desires nothing, for himself as a separated self, that action offered as sacrifice—"Lo, I come to do Thy will, O God"[1]—that action does not bind, for the whole is acting through the part, and not the part for itself; action binds, it is written, "*except* that done for the sake of sacrifice".[2] Here is the road to freedom: matter binds by selfish activity, Spirit frees by sacrificial activity; thus Spirit triumphs over matter, the Man Immortal over his bodies; the human will becomes one with the divine, "to Him are we resigned,"[3] and man presents his body "a living sacrifice, holy, acceptable unto God".[4]

HINDU

The Law of Action and Re-action

How can there be in this universe any uncaused action?

Devi Bhāgavaṭa, I. v. 74.

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[1] *Hebrews*, x. 9.

[2] *Bhagavad-Gīṭā*, iii. 9.

[3] *Al Qurān*, ii. 83.

[4] *Romans*, xii. 1, 27.

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All, Brahmā and the rest, are under its sovereign rule, O King!

Ibid. IV. ii. 8.

By his Karma may an embodied Spirit become an Indra, by his Karma a son of Brahmā. By his Karma he may become Hari's servant, and free from births. By his Karma he may surely obtain perfection, immortality. By his Karma he may obtain the fourfold Liberation ... connected with Vishṇu. Godhood and Manhood and Sovereignty of a world-empire may a man obtain by Karma, and also the state of Shiva and Ganesha.

Ibid. IX. xxvii. 18—20.

Man verily is desire-formed; as is his desire, so is his thought; as (his) thought is, so he does action; as he does action, so he attains. So indeed the desirer goes by work to the object in which his mind is immersed.

Bṛhaḍāraṇyaka Upaniṣhaṭ, IV. iv. 5, 6.

Devoted to the fruits of acts, whatever kind of acts a person covetous of fruits accomplishes, the fruits, good or bad, that he actually enjoys, partake of their character. Like fishes going against a current of water, the acts of a past life are flung back on the actor. The embodied creature

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experiences happiness for his good acts, and misery for his evil ones.

Mahābhārata, Shānṭi Parva, cci. 23.

Nothing can sprout forth without a seed. No one can obtain happiness without having accomplished acts capable of leading to happiness.

Ibid. ccxci. 12.

Action, which springs from the mind, from speech, and from the body, produces either good or evil results; by action are caused the conditions of men, the highest, the middling, and the lowest.

Manusmṛṭi, xii. 3.

Having recognised by his intellect these transitions of the individual soul, due to merit and demerit, let a man always fix his heart on merit.

Ibid. xii. 23.

Verily, man is created by thought; that which he thinks on in one life, he becomes in another.

Chhāndogya Upaniṣhaṭ, III. xiv. 1.

The Law of Sacrifice

Brahmā, the Self-existent, performed ṭapas. He considered: "In ṭapas there is no infinity. Come, let Me sacrifice Myself in living

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things, and all living things in Myself." Then having sacrificed Himself in all living things and all living things in Himself, He acquired greatness, self-effulgence and lordship.

Shata-patha Brāhmaṇa, XIII. vii. 1.

Om! the dawn [of creation] verily is the head of the sacrificial horse.

Bṛhaḍāraṇyaka Upaniṣhat, I. i. 1.

[Prajāpaṭi] emanated mankind together with sacrifice.

Bhagavaḍ-Gīṭā, iii. 10.

Thy business is with the action only, never with its fruits; let not the fruits of action be thy motive, nor be thou to inaction attached. Perform action, O Ḍhananjaya, established in yoga, free from attachment.

Ibid. ii. 47, 48.

The world is bound by action except that done for the sake of sacrifice; with such object, free from attachment, O son of Kunṭi, perform thou action.

Ibid. iii. 9.

From one with attachment dead, free, with his thoughts established in wisdom, working for sacrifice, all action melts away.

Ibid. iv. 23.

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This world is not for the non-sacrificer: how then the other?

Ibid. iv. 31.

Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunṭeya, do thou that as an offering unto Me. Thus thou shalt be liberated from the bonds of action, yielding good and evil fruits.

Ibid. ix. 27, 28.

Merge thy mind in Me, be My devotee, sacrifice to Me, worship Me, thou shalt come to Me.

Ibid. xviii. 65.

The man who abstains from cruelty is regarded as always performing sacrifices.

Mahābhāraṭa, Anushāsana Parva, cxvi. 41.

ZOROASTRIAN

The Law of Action and Re-action

O Men! learn ye these Laws of happiness and misery which Ahūra Mazda has ordained; they are the suffering of pain for a long time for the wicked, and blessings for the righteous, by which they attain happiness.

Ahūnavad Gāthā, xxx. 11.

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O Ahūra Mazda . . . Thou hast decided the retribution to him who leads his life with diligence, and to him who is not diligent. Of the two, who works for the progress of this (world) (was) chosen as the holy master, augmenter of the Good Mind. Never, O Mazda! the thieving idler becomes the gainer of the benefit of the Good Law.

Ibid. xxxi. 9.

According to the laws of ancient times, Ratu will adjust the best justice to the holy as well as to the wicked, and to that person whose good and evil deeds are in balance.

Ibid. xxxiii. 1.

O Ahūra Mazda! I offer to Thee, first of all, the immortality, truth, power, and happiness which we obtain for deeds, words, and devotion.

Ibid. xxxiv. 1.

Up to the final end of the creation Thou, according to Thy way of justice, wilt give retribution according to their deeds and words, in such a manner that there shall be evil to the evil, and good blessing to the good.

Ushtavad Gāthā, xliii. 5.

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If those of you will not put into practice these Mānthravāni as I understand it, then the end of their life will come into ruin.

Ibid. xlv. 3.

The soul of the holy becomes desirous of immortality; there is severe misery for unholy men.

Ibid. xlv. 7.

The fire of his anger, who desires to injure My properties, will not hurt Me on account of his deeds; but he will meet with his retribution through malice, which will keep back his body from happiness, not from pain.

Ibid. xlvi. 8.

For the wicked there is long endurance of sorrow, and for the righteous good recompense and happiness.

Yasna, xxx. 11.

Thou hast made paths for him who follows industry, and for him who is not industrious.

Ibid. xxxi. 9.

He who cheats the righteous has his home for long in darkness, his nourishment is impure and his cries are groans. O Sinners, your motives through your actions will take

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you to a (dark) world.

Ibid. xxxi. 20.

To him who by his thoughts and acts is His friend, Ahūra Mazda Himself will grant him fulness and immortality, prosperity, harmony, power and Good Mind.

Ibid. xxxi. 21.

To the end of the world Thou wilt by Thy justice give recompense according to word and act—evil to the wicked and blessing to the good.

Ibid. xliii. 5.

HEBREW

The Law of Action and Re-action

Whoso sheddeth man's blood, by man shall his blood be shed.

Genesis, ix. 6.

And it shall come to pass, if thou shalt hearken unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth.

Deuteronomy, xxxviii. 1.

And the Lord shall return his blood upon his own head .... Thou knowest all the

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wickedness which thine heart is privy to, that thou didst to David my father, therefore the Lord shall return thy wickedness upon thine own head.

1 *Kings*, ii. 32, 44.

He commanded by letters that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

Esther, ix. 25.

They that sow iniquity and sow wickedness, reap the same.

Job, iv. 8.

He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

Psalms, vii. 15, 16.

Unto thee, O Lord, belongeth mercy; for Thou renderest to every man according to his work.

Ibid. lxii. 12.

The integrity of the upright shall guide them, but the perverseness of transgressors shall destroy them.

Proverbs, xi. 3.

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He soweth discord. Therefore shall his calamity come suddenly, and suddenly shall he be broken without remedy.

Ibid. vi. 14, 15.

The wicked worketh a deceitful work: but to him that soweth righteousness shall be a sure reward. As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death.

Ibid. xi. 18, 19.

The liberal soul shall be made fat; and he that watereth shall be watered also himself.

Ibid. xi. 25.

The recompense of a man's hands shall be rendered unto him.

Ibid. xii. 14.

Whoso rewardeth evil for good, evil shall not depart from his house.

Ibid. xviii. 13.

He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again.

Ibid. xix. 17.

Whoso stoppeth his ears at the cry of the poor, he shall cry himself but shall not be heard.

Ibid. xxi. 13.

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Whoso diggeth a pit shall fall therein, and he that rolleth a stone, it will return upon him.

Ibid. xxvi. 27.

Whoso diggeth a pit, and whoso breaketh a hedge, a serpent shall bite him. Who removeth stones, shall be hurt therewith, and he that cleaveth wood shall be endangered thereby.

Ecclesiastes, x. 8, 9.

Cast thy bread upon the waters, for thou shalt find it after many days.

Ibid. xi. 1.

Woe to thee that spoilest, and thou wast not spoiled, and dealest treacherously, and they dealt not treacherously with thee; when thou shalt cease to spoil, thou shalt be spoiled; when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

Isaiah, xxxiii. 1.

Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear.

Ibid. lix. 42.

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Thine own wickedness shall correct thee, and thy backslidings shall reprove thee.

Jeremiah, ii. 19.

He shall not escape. Therefore saith the Lord God: As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

Ezekiel, xvii. 18, 19.

And there shall be like people, like priest, I will punish them for their ways, and reward them their doings.

Hosea, iv. 9.

Sow to yourselves in righteousness, reap in mercy.

Ibid. x. 12.

Behold I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head. I will sell your sons and daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off.

Joel, iii. 7, 8.

Therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone,

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but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

Amos, v. 11.

Hear this, O ye that swallow up the needy even to make the poor of the land to fall. ... The Lord hath sworn by the excellency of Jacob, surely I will never forget any of their works. Shall not the land tremble for this, and every one that dwelleth therein.

Ibid. viii. 4, 7, 8.

Because thou hast spoiled many nations, all the remnant of the people shall spoil thee, because of men's blood and for the violence of the land, of the city, and of all that dwell therein.

Habakkuk, ii. 8.

That wherewithal a man sinneth, by the same also shall he be punished.

Wisdom of Solomon, xi. 16.

Thus he that had driven many out of their country perished in a strange land... And he that had cast out many unburied had none to moan for him, nor any solemn funerals at all, nor sepulchre with his fathers.

2 *Maccabees*, v. 9.

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For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

Ibid. xiii. 8.

The Law of Sacrifice

Sacrifice and offering Thou didst not desire; mine ears hast Thou opened; burnt offering and sin-offering hast Thou not required. Then said I, Lo I come: in the volume of the book it is written of me, I delight to do Thy will, O my God: yea, Thy law is within my heart.

Psalms, xl. 6—8.

Though ye offer me burnt offerings and your meat-offerings, I will not accept them . . . But let judgment run down as waters, and righteousness as a mighty stream.

Amos, v. 22, 24.

Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt offerings, with calves of a year old?... He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?

Micah, vi. 6, 8.

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BUDDHIST

The Law of Action and Re-action

If a man speaks or acts with an evil thought pain follows him, as the wheel follows the foot of the ox that draws the carriage. . . If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

Ḍhammapaḍa, i. 1, 2.

The evil done by oneself, self-begotten, self-bred, crushes the foolish, as a diamond breaks even a precious stone.

Ibid. xii. 161.

One's deeds are not lost; they will surely come (back to you, their) master will meet with them; the fool who commits sin will feel the pain in himself in the other world.

Kokāliyasuṭṭa, 10.

As sound belongs to the drum, and shadow to the substance, so in the end misery will certainly overtake the evil doer.

Catena of Buḍḍhist Scriptures,
S. Beal, p. 194.

He who has done even a little good finds in this world and in the other happiness and great

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profit; it is like a seed that has well taken root. . . He who has done what is evil cannot free himself of it; he may have done it long ago or afar off, he may have done it in solitude, but he cannot cast it off, and when it has ripened, he cannot cast it off.

Uḍānavarga, xxviii. 25, 30.

CHRISTIAN

The Law of Action and Re-action

Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

S. Matthew, vii. 1, 2.

All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Ibid. vii. 12.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot

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bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Ibid. vii. 16—18.

But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Ibid. xii. 36, 37.

He shall reward every man according to his works.

Ibid. xvi. 27.

All they that take the sword shall perish, with the sword.

Ibid. xxvi. 52.

Condemn not, and ye shall not be condemned.

S. Mark, v. 37.

Give and it shall be given unto you, pressed down and shaken together and running over shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again.

S. Luke, vi. 38.

We are sure that that the judgment of God is according to truth against them which

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commit such things .... Who will render to every man according to his deeds .... To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God.

Romans, ii. 2, 6—11.

Every man shall receive his own reward according to his own labor.

1 *Corinthians*, iii. 8.

But this I say: He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

2 *Corinthians*, ix. 6.

Whose end shall be according to their works.

Ibid. xi. 15.

But let every one prove his own work, and then shall he have rejoicing in himself alone, and not another. For every man

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shall bear his own burden .... Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

Galatians, vi. 4, 5, 7—9.

Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Ephesians, vi. 8.

He that doeth wrong shall receive for the wrong which he hath done: and there is no respect for persons.

Colossians, iii. 25.

The fruit of righteousness is sown in peace of them that make peace.

S. James, iii. 18.

I will give unto every one of you according to your works.

Revelation, ii. 23.

The Law of Sacrifice

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies

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a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Romans, xii. 1.

Whether therefore ye eat, or drink, or whatsoever you do, do all to the glory of God.

1 *Corinthians*, x. 31.

We then, as workers together with Him.

2 *Corinthians*, vi. 1.

With good will doing service, as to the Lord and not to men.

Ephesians, vi. 7.

Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

Colossians, iii. 17.

To do good and to communicate forget not; for with such sacrifices God is well pleased.

Hebrews, xiii. 16.

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.... Ye are a chosen generation, a royal priesthood.

1 *Peter*, ii. 5, 9.

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ISLAMIC

The Law of Action and Re-action

God is not regardless of that which ye do. These are they who have purchased this present life, at the price of that which is to come; wherefore their punishment shall not be mitigated, neither shall they be helped.

Al Qurān, ii. 79, 80.

Verily God will not wrong any one even the weight of an ant: and if it be a good action, he will double it, and will recompense it in his sight with a great reward.

Ibid. iv. 44.

Whosoever doeth the things that are right, whether male or female, being a believer—these shall enter paradise, and shall not be wronged in the least degree.

Ibid. iv. 123.

Every one shall have degrees of recompense of that which they shall do; for thy Lord is not regardless of that which they do.

Ibid. vi. 132.

They who do right shall receive a most excellent reward, and a superabundant addition; neither blackness nor shame shall cover their faces . . . . But they who commit

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evil shall receive the reward of evil, equal thereunto, and they shall be covered with shame .... as though their faces were covered with the profound darkness of the night.

Ibid. x. 27, 28.

This is our provision; which shall not fail. This shall be the reward of the righteous, but for the transgressors is prepared an evil receptacle.

Ibid. xxxviii. 54, 55.

He who doth right, doth it to the advantage of his own soul; and he who doth evil, doth it against the same: for thy Lord is not unjust towards his servants.

Ibid. xli. 46.

Whatever misfortune befalleth you is sent you by God, for that which your hands have deserved.

Ibid. xlii. 29.

For everyone is prepared a certain degree of happiness or misery, according to that which they shall have wrought: that God may recompense them for their works: and they shall not be treated unjustly.

Ibid. xlvi. 18.

We created man, and we know his soul whispereth within him; and we are nearer

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unto him than his jugular vein. When the two angels deputed to take account of a man's behavior, take an account thereof; one sitting on the right hand, and the other on the left: he uttereth not a word, but there is with him a watcher, ready to note it.

Ibid. l. 15—17.

Everything which they do is recorded in the books kept by the guardian angels: and every action both small and great is written down in the preserved table.

Ibid. liv. 53.

Verily these your deeds will be brought back to you, as if you yourself were the creator of your own punishment.

The Sayings of Muhammad, p. 33.

That person is wise and sensible who subdueth his carnal desires and hopeth for rewards; and he is an ignorant man who followeth his lustful appetites, and with all this asketh God's forgiveness.

Ibid. p. 97.

Whatever mishap may befall you, it is on account of something which your hands have done.

Ibid. pp. 100, 101.

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SIKH

The Law of Action and Re-action

Thou shalt reap the fruit of thy deeds in the near or distant future.

Japji, Guru I.

What thou sowest that thou shalt reap, the harvest is of karmas.

Bara Maha Majh, Guru V.

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CHAPTER VI

The Three Worlds of Human Evolution

Very various are the names, once more, by which are known the worlds in which man's life is passed; very various are the sub-divisions of each, and various the lengths assigned to man's stay therein. Yet below all the variations it is easy to distinguish the broad outlines on which all alike are built.

Ignoring for a moment the differences, we see the main outlines:

I. This physical world, in which man dwells during the life-time of his physical body. This is the world of causes, in which he sows the seed, the harvest of which he reaps on the other side of death. It is this fact which gives to the physical world such great importance, although man's stay in it is comparatively short.

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II. The world into which man passes at death, called by many names, and with many sub-divisions—paradise, purgatory, summer-land, modified hell, desire-land (kāma loka), ghost-land (preṭa loka)—but all the names convey the idea of an intermediate condition, sometimes quite happy, sometimes suffering, sometimes purifying, sometimes punitive, but not the state of perfect bliss or—for those who still believe in it—the state of hopeless woe, attained later.

III. The heaven-world, from which all evil is excluded—"there shall in nowise enter into it anything that defileth"[1]—in which joy beyond earth's dreamings, peace beyond earth's understanding, is the lot of the blessed ones who dwell therein.

These, then, are the three worlds of human evolution, whether it is believed that man treads them many times, until he has reached the perfection of human nature, and the Spirit has subdued, transformed and glorified matter, redeeming it from its pristine sluggishness into a glorious vesture fit for the wearing of a Son of God; or whether it is thought that he treads the first two but once,

[1] *Revelation*, xxi. 27.

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and enters the third for everlasting ages. There seem to be now but few educated people who regard the third, or heaven-world, as a state of permanent crystallised unprogressive goodness and happiness, men at all stages of imperfection becoming perfect by some miracle, either after death or at the 'Day of Judgment,' and so remaining for ever and ever. Still fewer are there who believe that the state of suffering in the intermediate world will be prolonged into unending ages of torture—atrocious and unmitigated—permanent, crystallised and unprogressive evil and agony. At the few who may still believe these things—the strange product of the last fifteen hundred years only—we may simply glance, and pass on. The vast majority of those who reject re-incarnation and consider that man treads this earth but once, at whatever stage of evolution and with whatever character he may enter and leave it, regard human life as progressive after death, seeing in *post mortem* suffering only a necessary and temporary purification, after which all continue to evolve, under more or less happy conditions,

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throughout unending ages. Most, though not all, Christians and Spiritualists, with many Pārsīs and Musalmāns, will take this latter view. All Hinḍūs and Buḍḍhists, some Spiritualists, Christians, Pārsīs and Musalmāns, and all Hebrews who are faithful to their old traditions, will regard man as evolving through the cycle of repeated births and deaths, dwelling for shorter or longer periods in the three worlds successively, over and over again, until he becomes a triumphant Son of God, over whom death has no longer power, climbing upwards through vast periods of glorious immortality to the stature of a Ṛṣhi, a Buḍḍha, a Christ, until at the Coming of Night, the close of a special period of divine manifestation, he rests in the bosom of the Father, awaiting the dawn of a new Creative Day.

Man's relation to these three worlds is constant, during his physical life. He lives in the physical world by his bodily activities—thinking, desiring, and acting through the brain and nervous system, as well as carrying on the ordinary vegetative and animal functions. By his emotions and desires he is

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related to the intermediate world—the matter of which is intermingled with the physical in his material constitution—and by his intellectual faculties to the heavenly; these form what modern Psychology calls 'the subjective mind,' the tremendous potentialities of which are becoming more and more recognised by science. Science is here coming to the aid of religion, for what science is now studying as the subjective mind is what religion has always recognised as the Soul—in contradistinction to the Spirit[1]—and it is active through the whole of man's earth-life, whether he be waking or sleeping, passes unchanged through death, and, purified in the intermediate world, passes on in union with the Spirit into the heaven-world, its birth-place and its true home.

Comparatively few people, at the present stage of evolution, are fully active in the Soul-consciousness, although, unseen, this influences the brain-consciousness, which is only a partial expression thereof. Most, however, recognise this Soul-consciousness now and again; in prayer and meditation the

[1] Your whole Spirit and Soul and body." 1 *Thessalonians*, v. 23.

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influence is felt, and at times it overbears the brain-consciousness, as in 'conversion,' 'religious experiences,' etc.[1] Through this, the Spirit works in Prophets, Apostles, and Holy Men of all faiths; and in intellectual and artistic men of genius the Soul dominates the brain-consciousness. The lower experiences of the Soul, both before and after death, belong to the intermediate world. The higher experiences, when the Soul is irradiated by the Spirit, belong to the heavenly world, and the Soul may often live in this, even while encumbered by the body, as in the cases of those just mentioned. To most, again, these blissful experiences come but after death, when the purified Soul enters on his heavenly inheritance.

The Physical World. Here is the field for man's waking activity, whereby he sows the seeds of good and evil, to ripen in the future. Of man's material garments, the physical is at present the most highly organised, and in this he carries on the activities so fruitful for that far-reaching future. All that he thinks, desires, and acts of evil, all that is against the Law, is seed

[1] See W. James' *Varieties of Religious Experience*, passim.

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of suffering, which springs up and bears fruit after its kind in this physical world or in the intermediate. Desires, and thoughts which have their root in the cravings of desire and their outcome in their gratification, belong by their very nature to the intermediate world, and bear their chief fruitage therein, both before and after death.

The lower desires grow by gratification, and their chief result in the physical world, due to this very increase of strength, is the gradual deterioration, and, in extreme cases, the wreck, of the nervous system of the physical body by over-excitation. A woeful harvest of suffering is prepared in the intermediate world by such unwisdom, for when the physical body is struck away by death, the means of gratification is lost, while the cravings of desire remain in the Soul that has been the servant of the body; it is these insatiable cravings, surviving the body, that, by their non-gratification, cause the inevitable and natural sufferings encountered in the intermediate world by their cultivators. The higher desires likewise grow by gratification—such as those for pure affection,

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for art, for natural beauty, and the like—and as these belong to the Soul rather than to the body, they remain untouched by death, and form sources of enjoyment in the intermediate and heavenly worlds. Put briefly: Where the Soul has been enslaved by the body in the physical world, suffering follows in the intermediate world; where the Soul, in the physical world, has mastered the body, peace and happiness are there the result.

The Intermediate World. The details as to this vary much in the different religions, though the principle embodied in the last sentence is of universal acceptation. The Hindū divides it into two, the Land of the Fathers (Pitṛloka) and the Land of Ghosts (Preṭaloka), and subdivides the latter again into a variety of hells (naraka) of varying unpleasantness. The Buddhist does much the same. All these are temporary, and serve for purification, the man later passing on into the heaven-world (svarga), whence, after a longer or shorter period—according to the intellectual and moral value of the preceding life—he returns to earth. Some Christians have paradise, a state of

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happiness, antecedent to full heaven, and a state of suffering, antecedent to full hell; a few, apparently, but not very definitely, slur over the intermediate state; Catholics —Greek, Roman and Anglican—preserve the ancient tradition, recognising paradise for the very pure, purgatory for the mass of humanity, whence they pass into paradise, or, in very rare cases—the Saints—into heaven; ultimately all these go into heaven; some Christians, as said before, and perhaps some Musalmāns, believe in a permanent hell.

The Heavenly World. The Soul reaps in heaven, the world of thought untainted by the lower desires, the harvest of all good seed of thought and pure emotion sown during his sojourn in the physical world. It is a condition of unbroken and unalloyed bliss, varying in degree, certainly, if regarded from outside, but in every case filling the capacity for happiness of the dweller therein. Here, again, difference will arise according to the acceptance, or rejection, of Re-incarnation as the method of evolution. Those who accept it see in the

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heaven-world not only the harvesting of all good seed sown during physical life, but also a world in which all good experiences, aspirations and endeavors are transmuted into mental and moral qualities, which, in their totality, form the character with which the man comes into the physical world at re-birth. Heaven thus assumes a position of great importance in the evolutionary cycle. The views of those who reject Re-incarnation are not sufficiently explicit for clear summarising in detail, but all—save the few who see heaven as static—look for growth and progress, for ever increasing power and usefulness, in manifold ways, in the countless worlds scattered through Space. All religions agree in the splendid belief that man is an Immortal Spiritual Being, and that his destiny is to love, to learn, and to help through innumerable ages.

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THE SCRIPTURES OF THE WORLD

[All the Scriptures take the three worlds so much for granted that it is difficult to select categorical texts. References to each of them are innumerable. A few texts only are therefore selected.]

HINDU

Now verily there are three worlds—the world of Men, the world of the Fathers, the world of the Shining Ones.

Bṛhadāraṇyaka Upaniṣhaṭ, I. v. 16.

There is nothing in the three worlds, O Pārṭha, that should be done by me, nor anything unattained that might be attained.

Bhagavaḍ-Gīṭā, iii. 22.

Neither in this world nor in the life to come is there destruction for him; never doth any one who worketh righteousness, O beloved, tread the path of woe. Having attained to the worlds of the pure-doing,

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and having dwelt there for immemorial years, he who fell from yoga is reborn.

Ibid. vi. 40, 41.

The knowers of the three [Veḍas], the Soma-drinkers, the purified from sin, worshipping Me with sacrifice, pray of Me the way to heaven; they, ascending to the holy world of the Ruler of the Shining Ones, eat in heaven the divine feasts of the Shining Ones. They, having enjoyed the spacious heaven-world, their holiness withered, come back to this world of death.

Ibid. ix. 20, 21.

If (the Soul) chiefly practises virtue, and vice to a small degree, it obtains bliss in heaven, clothed with those very elements. But if it chiefly cleaves to vice and to virtue in a small degree, it suffers, deserted by the elements, the torments inflicted by Yama.

Manusmṛṭi, xii. 20, 21.

NOTE.—Long descriptions of the heavens and hells are found in the *Purāṇas* and in the *Mahābhāraṭa*.

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ZOROASTRIAN

We sacrifice unto the shining heavens; we sacrifice unto the bright, all-happy, blissful abode of the Holy Ones.

Sōrōzah II. Asmān, 27.

The Garō-nmāna is for the holy souls, and no one of the wicked can enter the Garō-nmāna and its bright, wide, holy ways: (no one of them can go) to Ahūra Mazda.

Ardibehist Yasht, i. 4.

I shall bring down the Good Spirit from the shining Garō-nmāna; I shall make the Evil Spirit rush up from the dreary Hell.

Zamyad Yasht, vii. 44.

(When one of the faithful departs, at the end of the third night he smells a fragrant wind), and it seems to him as if his own conscience were advancing to him in that wind, in the shape of a maiden, fair, bright, white-armed, strong ..... as fair as the fairest things in the world. And the soul of the faithful one addresses her, asking: "What maid are thou, who art the fairest maid I have ever seen?" And she, being his own conscience, answers him: "O thou youth of good thoughts, good words and good deeds, of good religion, I am thy own

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conscience" . . . . The first step that the soul of the faithful man made placed him in the Good-Thought Paradise; the second step that the soul of the faithful man made placed him in the Good-Word Paradise; the third step that the soul of the faithful man made placed him in the Good-Deed Paradise; the fourth step that the soul of the faithful man made placed him in the Endless Light.

Yasht, xxii. 9—15.

(The soul of the evil man is met by a frightful old hag, made by his evil ways, and goes into the hells of Evil-Thought and Word and Deed, and finally into the Endless Darkness.)

The soul of man, in the joy of perfect holiness, walks over the Bridge, known afar, the powerful Chinvat Bridge, the well-kept, and kept by virtue.

Vishtāsp, vi. 42.

NOTE.—The Dābistān devotes thirty chapters, Ch. viii to xxxvii, to *post-mortem* conditions, giving a full account of that which happens to the righteous and the wicked. Finally, the wicked are purified, and "after that purification there are no demons, no punishments, and no hell" (xxxii. 14).

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BUDDHIST

He, by Himself, thoroughly understands, and sees, as it were, face to face, this universe—the world below with all its spirits, and the worlds above.

Tevijja Suṭṭa.

The disciple will overcome the earth, and the world of death, and the world of the Shining Ones.

Ḍhammapaḍa, iv. 45.

On the dissolution of the body after death, he [the evil-doer] is reborn into some unhappy state of suffering or woe; [the righteous] is reborn into some happy state in heaven.

Mahāparinibhāna Suṭṭa, i. 23, 24.

They with believing heart, who are journeying on such pilgrimage, shall be reborn, after death, when the body is dissolved, in the happy realms of heaven.

Ibid. v. 22.

The man who knows his former dwellings, who sees both heaven and hell, and has reached the destruction of births, him I call a Brāhmaṇa.

Vaseṭṭha Suṭṭa, 54.

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HEBREW

Thou wilt not leave my soul in hell; neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt shew me the path of life: in Thy presence is fulness of joy; at Thy right-hand there are pleasures for evermore.

Psalms, xvi. 10, 11.

If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there.

Ibid. cxxxix. 8.

The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die; and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace.

Wisdom of Solomon, iii. 1—3.

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand.

Ibid. v. 15.

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CHRISTIAN

These shall go away into everlasting punishment: but the righteous into life eternal.

S. Matthew, xxv. 46.

All that are in the graves shall hear His voice, and shall come forth; they that done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.

S. John, v. 28, 29.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

1 *Corinthians,* ii. 9.

We must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad.

2 *Corinthians,* v. 10.

I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body I cannot tell: God knoweth), such an one caught up to the third heaven. . . . How that he was

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caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.

Ibid. xii. 2, 4.

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.

Philippians, ii. 10.

The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.

2 *Timothy,* iii. 18.

There remaineth therefore a rest for the people of God.

Hebrews, iv. 9.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and

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shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.

Revelation, vii. 14—17.

ISLAMIC

Those invite you to the fire, but God invites you to paradise and pardon.

Al Qurān, ii. 221.

As for those who misbelieve, I will punish them with grievous punishment in this world and the next, and they shall have none to help them. And as for those who believe and do what is right, He will pay them their reward.

Ibid. iii. 50, 51.

Let it not deceive you that those who misbelieve go to and fro in the earth. It is a slight possession, and then their resort is hell; an evil couch shall it be. But those who fear their Lord, for them are gardens beneath which rivers flow, and they shall dwell therein for aye—an entertainment from God; and that which is with God is best for the righteous.

Ibid. iii. 106, 167.

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As far those who are wretched—why, in the fire! there shall they groan and sob! to dwell therein for aye, so long as the heavens and the earth endure; save what thy Lord will. Verily, the Lord is one who works His will. And as for those who are glad, why, in Paradise! to dwell therein for aye, so long as the heavens and the earth endure; save what thy Lord will—a ceaseless boon.

Ibid. xi. 109, 110.

Gardens of Eden shall they enter, adorned therein with bracelets of gold and pearls; and their garments therein shall be of silk; and they shall say: Praise belongs to God, who has removed from us our grief; verily our Lord is forgiving, grateful, who has madë us alight in an enduring abode of His grace, wherein no toil shall touch us, and there shall touch us no fatigue. But those who misbelieve, for them is the fire of hell; it shall not be decreed for them to die, nor shall aught of the torment be lightened for them.

Ibid. xxxv. 30—33.

And on that day no soul shall be wronged at all, nor shall ye be rewarded for

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aught but that which ye have done.

Ibid. xxxvi. 54.

And every soul shall be paid for what it has done, and He knows best that which they do.

Ibid. xxxix. 70.

The faithful do not die; perhaps they become translated from the perishable world to the world of eternal existences.

The Sayings of Muhammad, p. 52.

The Rasūl said: "Do you think this woman will cast her own child into the fire?" We said: "No." Lord Muhammad said: "Verily, God is more compassionate on His creatures than this woman on her own child."

Ibid. pp. 118, 119.

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CHAPTER VII

The Brotherhood of Man

As religion begins by declaring the Unity of God, so it ends by proclaiming the Brotherhood of Man. In fact, the two truths are inseparable, the second being implicit in the first. If there be but one Life, then each form it animates must be linked indissolubly with every other form similarly animated. All forms make but one body, of which the life is God. Hence religions have ever loved to use the simile of the human body as representing the whole company of the faithful. As the blood is the life of the body, so is Christ the life of His body, the Church.[1] As an injury inflicted on any organ of the body injures the whole body, so is a wrong done to one member of the body of Humanity done to the whole race. None may separate

[1] *Ephesians*, v. 30.

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himself from this intimate union; none may stand apart and seek to live alone; born into the human family, we must all live in it; Brotherhood is a fact in nature, and from it there is no escape.

As selfishness, growing out of the sense of separateness which belongs to the matter-side of nature, is strong in man, at the present stage of evolution, the great Teachers of mankind, in giving the various religions, have sought to awaken the unifying sense of a common life, a larger self, within the circle of fellow-believers. Universal Brotherhood is spoken of but little, while much stress is laid on the limited Brotherhood of the faith. Inevitably this must spread in course of time to include a wider circle, for as God is recognised to be but one, all His children must come gradually within His household. The seed is planted within a religion; the grown tree will spread its branches far and wide.

It must be frankly admitted that, so far in human history, Brotherhood has been partial rather than universal, and the few precise texts that inculcate the universal are accepted for the most part as pious opinions

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rather than as living inspirations for the practical guidance of conduct. Hence arises the duty of every religion to emphasise the truth and cultivate the practice, to break down barriers and level separating walls. This can never be done by insisting on the acceptance of the religion as a condition of admittance to Brotherhood. It must be seen that Brotherhood is a fact in nature, rooted in the One Life whereof we are all partakers, uneffaceable by any crime, unescapable by any height of attainment, including the vilest and the noblest, the lowest and the loftiest, the sinner and the saint, an indefeasible birthright, beyond any confiscation. Wherever God is immanent, there Brotherhood exists.

So long as man knows himself as a body rather than as a Spirit, so long must Brotherhood remain unrealised; for matter grows by taking, by constantly appropriating that which is without and incorporating it with that already possessed; all material things diminish, and finally perish in the using, and as their available quantity is limited and the would-be possessors are multitudinous, strife arises for their possession; grasping and holding is the condition of material success.

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But when man begins to know himself as a Spirit rather than as a body, he realises that sharing and giving is the condition of growth and power; spiritual riches increase in the using, they do not perish; as they are given away they multiply; as they are shared they are more thoroughly possessed and assimilated. Hence Brotherhood must have its roots in Spirit, and spread outwards through the intellectual and emotional realms, until it finally asserts itself in the material; it can never be made by legislation imposed from without; it must triumph by Spirit, out-welling from within.

The study of past history may convince those who are not readily accessible to reasoning, that Brotherhood is, in very truth, a law in nature. For a law proves itself as completely by the destruction of that which disregards it, as by the support of that which is harmonious with it. Nation after nation, State after State, has fallen into ruin by the ignoring of Brotherhood; where the strong oppress the weak, instead of protecting them; where the rich exploit the poor, instead of aiding them; where the learned despise the ignorant, instead of educating

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them; there the inexorable finger of nature writes over the civilisation: Doomed. But a little while and it has passed away. Only when Brotherhood is practised, shall a civilisation rise that shall endure.

It is worthy of notice that in the early days of each religion a spirit of Brotherhood has prevailed, and has gradually disappeared as the religion grew older. The Hindū Scriptures tell of a happy age, an ordered nation-family, where all were educated, all were industrious, all were loving and brotherly. Among the disciples that gathered round the Lord Buḍḍha, reigned a gracious friendliness. The early Christians "had all things common," and shared them "as every man had need".[1] The Companions of the Prophet of Arabia lived as brothers, and the Prophet as an Elder Brother among them. The first expression of a religion seems to be Brotherhood, and within each it wells out spontaneously, unforced. In the days when a new religion is embraced from conviction, and is followed from pure devotion, it flows naturally into the mould of Brotherhood, for Spirit is temporarily triumphant. But ever

[1] *Acts*, ii. 44, 45.

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selfishness has crept in; ever has the fine gold become dimmed, and ambition, greed, envy, have tainted the early zeal. None the less has the dream, the hope, of an enduring civilisation based on Brotherhood gilded, from time to time, the horizon of the great Saints, of the great Lovers of Humanity. Prophets have pointed to it, Poets have sung of it, Philosophers have outlined it, Martyrs have died for it; the Elder Brothers of Humanity, the great Company of the religious Teachers of the world, They shall establish it, and the Spirit of Love, in which each religion has been cradled, shall brood over the maturity of the Race.

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HINDU

Having an eye to the welfare of the world also, thou shouldst perform action... As the ignorant act from attachment to action, O Bhāraṭa, so should the wise act without attachment, desiring the welfare of the world.

Bhagavaḍ-Gīṭā, iii. 20, 25.

Sages look equally on a Brāhmaṇa adorned with learning and humility, a cow, an elephant, and even a dog and an outcaste.

Ibid. v. 18.

The self, harmonised by Yoga, seeth the Self abiding in all beings, all beings in the Self; everywhere he seeth the same.

... *Ibid.* vi. 29.

I, ... O Conqueror of Sleep, am the Self, seated in the heart of all beings.

Ibid. x. 20.

Seated equally in all beings, the Supreme Lord of All, indestructible within the destructible: he who thus seeth, he seeth.

Ibid. xiii. 27.

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To him who owneth the wealth of wisdom, the world that is filled with his elders, equals and youngers, is as a world of parents, friends and children.

Bāla Bhāraṭa, Uḍyoga Parva, ii. 17.

He who befriendeth all creatures, his name is Brāhmaṇa.

Manusmṛti, ii. 87.

For the twice-born man, from whom no fear arises to any living creatures, for him, freed from the body, there will be no fear from any.

Ibid. vi. 40.

He who thus seeth the Self in all beings, by his own Self, he realises the equality of all, and attaineth to the supreme state of Brahman.

Ibid. xii. 125.

This one Universal Inner Self of all beings becometh one separate individual self for each form.

Katha Upaniṣhaṭ, v. 10.

He who seeth all beings in the Self and the Self in all beings, he hateth no more.

Īsha Upaniṣhaṭ, 6.

For the well-being of all beings was Religion (Ḍharma) declared. That only which

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brings such well-being is Religion. This is sure ... For the making harmless of all beings was Religion declared. That which secureth preservation of beings is Religion. This is sure. He who is the friend of all beings; he who is intent on the welfare of all with act and thought and speech—he only knoweth Religion.

Mahābhārata, Shānti Parva, lxxxviii.

Harmlessness is the highest Religion.

Ibid. Anushāsana Parva, cxiv.

Knowing the Supreme to be all beings, the wise extend love to all creatures undeviatingly.

Vishṇu Purāṇa. I. xix. 9.

ZOROASTRIAN

If I have committed any sin against the law of brotherhood in relation to my father, mother, sister, brother, mate or children; in relation to my leader, my next-of-kin and acquaintances; my co-citizens, partners, neighbors, my own townsmen and my servants —then I repent and pray for pardon.

Patet Pashemāni.

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I praise, I invoke, I meditate upon, and we sacrifice unto the good, strong, beneficent Fravarshis of the faithful. We worship the Fravarshis of the masters of the houses, those of the lords of the boroughs, those of the lords of the towns, those of the lords of the countries, those of the Zarathustrotemas; the Fravarshis of those that are, the Fravarshis of those that will be; all the Fravarshis of all nations, and most friendly the Fravarshis of the friendly nations.

Favardin Yast, ii. 21.

BUDDHIST

All men tremble at punishment, all men fear death; remember that you are like unto them, and do not kill, nor cause slaughter.

Dhammapada, x. 129.

Let us live happily then, not hating those who hate us; among men who hate us let us dwell free from hatred.

Ibid. xv. 197.

He who by causing pain to others wishes to obtain pleasure for himself, he, entangled in the bonds of hatred, will never be free from hatred.

Ibid. xxi. 291.

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Him I call indeed a Brāhmaṇa who finds no fault with other beings, whether feeble or strong, and does not kill nor cause slaughter. Him I call indeed a Brāhmaṇa who is tolerant with the intolerant, mild with fault-finders, and free from passion among the passionate.

Ibid. xxvi. 405, 406.

As a mother at the risk of her life watches over her own child, her only child, so also let everyone cultivate a boundless (friendly) mind towards all beings. And let him cultivate good-will towards all the world, a boundless (friendly) mind, above and below and across, unobstructed, without hatred, without enmity.

Meṭṭasuṭṭa, 7, 8.

HEBREW

When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of the vineyard; thou shalt leave them for the poor and the stranger; I am

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the Lord your God. . . . . Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself. . . And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt.

Leviticus, xix. 9, 10, 18, 33, 34.

The Lord your God. . .doth execute the judgment of the fatherless and the widow, and loveth the stranger, giving him food and raiment. Love ye therefore the stranger; for ye were strangers in the land of Egypt.

Deuteronomy, x. 17—19.

If there be among you a poor man of one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thy hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Ibid. xv. 7, 8.

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Thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow that are within thy gates.

Ibid. xvi. 14.

Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take the widow's raiment to pledge.

Ibid. xxiv. 17.

They shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

Micah, iv. 3.

Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother?

Malachi, ii. 10.

CHRISTIAN

One is your Master, even Christ, and all ye are brethren.

S. Matthew, xxiii. 8.

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That they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in us. . . I in them, and Thou in Me, that they may be made perfect in one.

S. John, xvii. 21—23.

And all that believed were together and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. . . And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common.

Acts, ii. 44, 45; iv. 32.

God. . .hath made of one blood all nations of men, for to dwell on all the face of the earth. . . We are the offspring of God.

Ibid. xvii. 24, 26, 29.

We then that are strong aught to bear the the infirmities of the weak, and not to please ourselves.

Romans, xv. 1.

Through thy knowledge shall the weak brother perish, for whom Christ died? but when ye sin so against the brethren, and

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wound their weak conscience, ye sin against Christ.

1 *Corinthians*, viii. 11, 12.

As the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For, by one Spirit are we all baptised into one body, whether we be Jews or Gentiles, whether we be bond or free.

Ibid. xii. 12, 13, and see 14—27.

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Galatians, iii. 28; see *Colossians*, iii. 11.

There is one body and one Spirit.

Ephesians, iv. 4.

Peace be to the brethren.

Ibid. vi. 23.

Let the peace of God rule in your hearts, to the which also ye are called in one body.

Colossians, iii. 15.

Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God . . . Beloved, if God so loved us, we ought also to love

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one another . . . He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?. And this commandment have we from Him: That he who loveth God love his brother also.

1 *John*, iv. 7, 11, 20, 21.

ISLAMIC

Righteousness is one who...gives wealth, for His love, to kindred, and orphans, and the poor, and the son of the road, and beggars, and those in captivity.

Al Qurān, ii. 172.

To your parents show kindness, and to kindred, and orphans, and the poor, and the neighbor who is akin, and the neighbor who is a stranger, and the companion who is strange, and the son of the road, and what your right hands possess (slaves).

Ibid. iv. 40.

As for the orphan, oppress him not; and as for the beggar, drive him not away.

Ibid. xciii. 9, 10.

No man is a true believer unless he desireth for his brother that which he desireth for himself.

The Sayings of Muhammad, p. 1.

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He who is not affectionate to God's creatures and to his own children, God will not be affectionate to him.

Ibid. p. 5.

Who is the most favored of God? He from whom the greatest good cometh to His creatures.

Ibid. p. 7.

The best of men is he from whom good accrueth to humanity. All God's creatures are His family; and he is most beloved of God who trieth to do most good to God's creatures.

Ibid. p. 8.

Feed the hungry and visit the sick, and free the captive, if he be unjustly confined. Assist any person oppressed, whether he be Muslim or non-Muslim.

Ibid. p. 40.

God enjoins you to treat women well, for they are your mothers, daughters and aunts.

Ibid. p. 101.

Do you love your Creator? love your fellow-beings first.

Ibid. p. 126.

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